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Messianic Prophecy

By

George Stibitz, Ph.D., B.D.

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MESSIANIC PROPHECY

A Presentation of the Progressively Revealed Thoughts of God on His Kingdom and His Messiah, Being Notes on the Messianic Passages of the Old Testament in Their Chronological Order.

BY

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FOREWORD.

The following note on the Messianic passages in the Old Testament are the outgrowth of class-room work. One, if not the chief, reason for publishing them is to put before the students, past as well as future, and others interested, the material there presented in such a form as will be convenient for use. There are other and more learned books on this same subject whose place these notes are not intended to take. Much of the material herein has been suggested by them or used with credit where it seemed just. Where only a suggestion was taken and expression given in other words, the author was not made responsible by quotation marks.

There are so many books written from the critical view point which dispose of the passages of the Bible in various ways, and which discuss learnedly the questions arising, that it seemed unnecessary, if it had been possible, to add another of the same kind. Here the material is presented in the manner of those who believe that the Bible has a message just as it speaks to the thoughtful reader. To these the results of modern criticism are by no means established beyond reasonable doubt. There are still many by no means unlearned persons who use the Bible for daily life and teaching who want to know what it says to a sound mind.

These notes, then, do not pretend to give any thing that has never been thought of before. They arrange the material of Messianic prophecy in chronological order as far as this is possible or advantageous to the understanding of them. It is taken for a truth that the Old Testament and the New Testament are both by the same Spirit and are therefore harmonious. Hence the darker Old Testament places must be so interpreted as not to lead to contradictions with the same ideas in the New. This is not saying that the authors or readers of the Old Testament had as full a view as we may have, and yet we must beware of lowering their knowledge of the Scripture in their way.

What is said in these notes is not regarded as final. They are presented here as in the class-room as truths, or believed to be truths. As such they are supposed to appeal to the hearer's or reader's sense of truth and aim to produce conviction by their own truthfulness. If a statement made cannot grip the inner sense of truth it must remain sub judice, if shown untenable, be rejected however dear to its author or advocate. If any reader does not agree with the fundamental standpoint or with any of the statements let him in charity take what seems to him the better, only, "Let each man be fully assured in his own mind" (Rom. 14:5).

To save space the text of scripture has not been printed. Hence these notes cannot be used without having the Bible in hand. Hebrew and Greek words are trans-literated in such a way as to give the ordinary reader an idea of their sound, and enable those who know these languages to recognize the original.

The importance of the subject of Messianic Prophecy need not be proved to the thoughtful Christian. It is hoped these few notes will help to advance the study of it.

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CHAPTER ONE.

INTRODUCTION.

§ 1. The Study of Messianic Prophecy.

In taking up this study we note the scope, the source and the method of the study.

1. Messianic Prophecy is not merely prediction of the coming of an Individual but is much more. It is the development, or growth of a divine planting (Zemach). It is the study of the coming of the Kingdom of God on earth. Of this kingdom Jesus Christ is the focal center, and source as well as the Head. All things came to be through Him and without Him did nothing come to be that came to be (John 1:3). In principle, Christ embraces all things in His own larger self, as the vine does the branches (John 15:1). It is Immanuel, God with us, the core on which all history is wrapped, and hence the study of it is important as it is at the root of all Bible study.

2. The Source of Messianic Prophecy is the Old Testament, for this is inspired and authentic information. The New Testament lies beyond Messianic prophecy, for it is fulfilment of prophecy, but it serves as a test of the correctness of the interpretation of the Old, or of the conclusions drawn from it. The Old Testament scriptures are creditable not because of some one's say so but because they approve themselves to the unbiased human soul. The rule is taste and see (Ps. 34:8). Try and note the results. "For the tree is known by its fruits" (Matt. 12:33). The Bible satisfies man's spiritual longings and blesses him in all things, individually and collectively. It makes wise unto salvation, leads to godliness, and this is profitable for all things, having the promise of the life which now is and of that which is to come (2 Tim. 3:15; 1 Tim. 4:8). We test the Bible statements by our own truly religious, or spiritual, sense and experience. We may not have grown up to the highest experiences and truths in our growth in grace and knowledge, but so far as we have gone, we find the Bible true, and as for the rest, we look forward to higher reaches of spiritual attainment, when we shall find them also true, as does the pupil in

mathematics and he does not despise higher mathematics because he cannot yet see any sense in it.

3. As to Method, we will, in the body of the work, study the text itself, and not be content with reading merely what is said about it. We shall try to avoid bringing in our own opinions, or theological theories, or even purely New Testament truths, into the Old Testament text. Still the undeveloped Old Testament truths must harmonize with the developed revelation of the New Testament.

§ 2. The Prophetic Phenomenon.

1. Its Universality. There is in all life, in all nature a progress toward completion. In the plant, the seeding is the end of the cycle, and all parts and growth of the rest of the plant foreshadow the seeding. The leaf appears in the pod, which is but a modification of it. The individual animal is incomplete until it finds its completion as a part of the group or species. Man also strives toward a larger self, toward an ideal realized in himself and in the incorporation, into the tribe and race. In the lower stages he predicts the higher. In the case of man, the striving after perfection of himself in fellowship with his fellowmen and with God, is more or less conscious. This is a mighty factor in human history. Man longs for a far off happy state in which he himself is what he ought to be, and the group, the race, is what it ought to be in its interrelations. So Greece and Israel (See Oreli page 1). By the way of the arts and thought-ideals, this harmony and perfection cannot be attained. It must come from the deeper sources of man, from his fountain of life. Jesus, the God-man, in whom the creature merges into the Creator, is alone the source as well as the ideal, the beginning and end, of man's strivings. This tendency, under divine influence, toward the perfection of man with all that is in the world, gives us Messianic Prophecy. The completion of the race leads to the idea of the Kingdom, the organic whole, and the KING that is to come must complete the individual and the group.

"Wanting is—what?

* * * * *

Beamy the world, yet a blank all the same,
—Framework which waits for a picture to frame:

* * * * *

Come then, complete incompletion, O Comer,
Pant through the blueness, perfect the Summer.

* * * * *

Grows life, grows love, grows love." *Browning.*

The fundamental cause of this oneness and perfection toward which the world grows and at the end of which reaches its perfection and rest in God, is the fact that God is Love. This is the key to human history, creation, providence, religion, that God approaches man, and all agencies are set on foot to redeem and perfect man progressively into God. But all this must be done ethically, that is through the *will* of man, for man is made a free moral being, which is "in the image of God," and hence there is history, a step by step progress to the goal of harmonious union of man in God (John 1:14; Col. 2:9; Rev. 21:2, 3; 1 Cor. 15:28; Ex. 19:6).

2. The Gap Between the Present State and the Future Perfection. The gulf between what man is, and what he ought to be, or what he wants to be, was felt in heathenism and is here solved by annihilation, either Nirwana, or suicide, which is cutting the knot and the thread of life at the same time. Israel alone feels that gap very keenly and deeply. It is painfully aware of the unrest and its cause in abysmal sin, but has received by revelation the solution in redemption, and the race's goal in perfection and peace with God. (Orelli, page 2.) This solution of the world riddle is not the fruit of Israel's own musings, not mere philosophical theory or doctrine, but is the gift of God which came to them in fellowship with God and from the dynamic of God.

Law and grace, cleansing from sin and a new creation, with final completion in God have certainty of realization through One Man, Son of Man and Son of God (John 1:14). Hence prophecy is the promised satisfaction of *the* universal heart-hunger of man (Rom. 8:18-25). The prophet, and likewise Israel, is mediator, because the first ones to receive the revelation and to transmit it to others. (Ps. 20:7; Ps. 105:1-15; Ex. 19:6.)

3. Prophecy in Heathenism. The heathen, especially in olden times, believed, or are represented as believing, that some men had deeper insight into the mysteries of life, could know and reveal things divine. They believed that deity spoke directly to and through certain men. In Homer (I. 69, 70) we read "Calchas, by far the best augur, who knew things present, future and past." And Ovid says that there is a god in the world, that there is inter-

course with heaven. The spirit comes from the residence of the gods. There is a god in us. Plato says that there is a knowledge beforehand which does not come from demonstration. Plutarch claims that the future is apprehended with logical demonstration. They believed that there was a "furor divinus," a divine frenzy, god-inbreathed. The mind of man was agitated by a god, and the Greek word describing inspiration, mainomai, indicated a spirit incited by a higher power.

The later prophets of heathenism were mere sign-interpreters, and true prophetism was ascribed mostly to prehistoric times. There was little or no vital connection between the prophet and historic events, as was the case in Israel, where the prophets were intensely historical and acted upon the course of national and international events.

4. Analogous Heathen Prophetic Functions. All heathen antiquity *thirsted for divine revelation* as to the future. They seem to have been less, if at all, concerned about their moral conduct, or guidance as to the righteous course of life to be pursued. They tried to satisfy their curiosity in various ways. They had presentiments as Socrates through his daimonion, or at the time of death. They depended on dreams, often artificially induced. Though dreams some times do forecast events, yet they are not reliable, and were in the Bible accompanied by authentic interpretation from the God who gave them (Gen. 40:8; 41:16; Dan. 2:27, 28). On dreams, formulas for obtaining them and the reliance on them by the Egyptians see Ebers "Egypten und die Buecher Moses" I. 321, 322.

5. Lunacy was regarded *as a divine inspiration.* An exalted state of mind, a kind of mania, was induced by fumes from the earth as at Delphi, by herbs, or by movements like those of the modern dervishes. Elisha, as over against Elijah, was at least once helped in his prophesying by a minstrel (2 Kings 3:15). The greater prophets like Isaiah, though they, too, were in an elevated state of mind and used exalted language, need no external stimulus.

In as much as the soul was supposed to have superhuman presentiments just at death, it could, when altogether released from the body, know as did the demons, and hence was appealed to for information. This was *necromancy,* or divination by means of the dead, or the spirit of the dead. This was called Ob, in Hebrew. The one communing with the departed spirit was called lord of the spirit, baal ob. Such were also called yiddaon, causing to know.

This custom was among the Babylonians (Isa. 19:3), the Canaanites (Deut. 18:10-12) the Persians, Thracians, Greeks, Etruscans (Lanormant Magic). It is a question if it was ever effectual (1 Sam. 28). It was folly (Isa. 8:19) and a sin, to pry into the future. There was conscious deceit and later ventriloquism, with perhaps demoniac influence. In the case of the witch at Endor (1 Sam. 28) God interposed as is evident from the fact that the witch was herself surprised.

6. The interpretation of signs and events gave rise to many forms of divination. Unusual events in nature, like meteors, catastrophies, etc., were semeia, or signs. The Sibyl was an enigmatic representation of the sighs and groans of nature, as the rustling of the leaves or the murmur of the spring at Dodona, or the rustling of the laural at Delos (Compare 2 Sam. 5:23, 24). Faith in these persisted long (Orelli, page 20). *Astrology* rested on the belief in the unity, or connection, of nature with divinity, and some mysterious influence of the heavenly bodies on the destiny of man. *Auspices*, the observation of the flight of birds, and later on such things as the neighing of horses, etc., rested on the same supopsed relation of nature to man's affairs. In *hydromancy*, a vessel with water was used, such as the swimming of needles, etc., to determine future events. The chance meeting with an animal, etc., or a word unintentionally spoken, was made to reveal the future.

The *lot* was quite universally used and was approved of in the Bible as late as Acts 1:24, but seems to have been superseded by the guidance of the Holy Spirit. (Lev. 16:8; Num. 26:55; Prov. 16:33.)

This heathen prying into the future was against the will of God, and was largely mere curiosity. So far as Israel needed to know the future or the will of God they had the prophetic institution (Deut. 18:18). The child of God does not know the details of the future, but trusts in God to take care of him. "We come to the conclusion that no phenomenon analogous to Biblical prophecy, even in form, is any where to be found in the world of nations" (Orelli, page 24). Beyond the constancy of nature and of history there was no answer to heathen inquiry. Yet "He left himself not without witness" (Acts 14:17). Was the ignorance of the nations due to the fact that they did not make use of what they had of revelation from God, and so atrophied in their spiritual sense (Rom. 1:20ff)? See on the subject of "Prophecy Outside of Israel," Schulz, Old Testament Theology, Vol. I. 250-257.

§ 3. The Institution of Hebrew Prophecy.

The institution of Hebrew prophecy can best be understood from the 18th chapter of Deuteronomy, when it was first formally set up. There had been scattered cases of prophetic action on the part of various persons such as Abraham (Gen. 20:7) and Jacob (Gen. 49). And Moses himself was preeminently a prophet, but not one of the class of prophets which God through him ordained.

1. The occasion was the evident need of a spokesman for God to Israel. As *His* people, they needed and had a right to divine guidance for present and future occasions. The divination practiced by the nations round about was forbidden, because false (Deut. 18:9-14). Up to this time Moses had been the guide of the newly formed nation. Now he would no longer be with them (v. 9). To seek after idols would break the bond between them and Jehovah (v. 13). The Israelites at Mount Sinai had shown an unwillingness and fear to meet God face to face for themselves to get from Him His commands, and so God here gave them the institution of prophecy (v. 16, 17).

2. The Designation of the Office. In verse 18 the prophet is called Nabhi', from a Semitic word which means to speak. This name thus points to the fact that the prophet is a *speaker*. He speaks forth that which he has received from God, and addresses it to the people. In Ex. 7:1, [illegible] we have this prophetic function clearly indicated where Moses is as God to Pharaoh and Aaron is his prophet, or spokesman. The Greek name, prophetes, also means to speak before, or in behalf of, some one, in Greece for the oracle, who was driven by the divine being, mainesthai. What he thus spoke had to be translated to the people by the prophetes, or prophet. The Hebrew prophets were called Melitz, intrpreter, teacher (Isa. 43:27), perhaps the malak, messenger, in Isa. 42:19 refers to the prophet. They were called servant of Jehovah (Isa. 43:27), and as such, they spoke in God's name and His word to such an extent that they always said "Thus saith the Lord" (Amos very often and so all the prophets).

On the other hand, the prophet receives his message from God, and is therefore called Roeh, the common word seer, or Chozeh, the man of visions. They were men of the Spirit, men in whom was or on whom came the Spirit of God (Num. 11; 27:18; 1 Kings 22: 21-24). They were also men of God (1 Sam. 9:6; 1 Kings 12:22; 17:18) with whom God spake face to face (Num. 12:6; Deut. 34: 10). In 1 Chron. 29:29 we have the three words, Nibhi', Roeh, and

Chozeh. Hence the prophet was one who perceived what God had to say to the people, and spoke it forth whether it referred to things present, past, or future, although the future events, known only to God, most strikingly characterized him as messenger of God. In the service of the kings they were mostly called seers, because here their seeing what others could not see, was their chief function. Hence also they were called watchmen, who had their eyes out on the horizon of coming events (Isa. 52:8; Jer. 6:17; Ezek. 33:7-9; 3:17).

3. The Prophetic Office. That Deut. 18:18 does not contemplate a single prophet, to begin with, is evident from the fact that one man would not answer the demand made in 18:9-14. Each occasion as it rose had to have a prophet to answer their questions as the years rolled on (Jer. 7:25). Then, too, the form of the Hebrew word "aqim," "I will raise up" is likely expressive of customary or repeated action. That the passage is Messianic does not militate against this view, for the line of prophets climaxed in the One Great Prophet, Jesus Christ, who fulfilled all that these predecessors of His pointed to, just as the imperfections of natural objects suggest the artist's ideal picture. He is the Prophet who reveals to us at every turn what the will of God is. (John 1:18). This office began to function in Samuel (Acts 3:24).

4. Divinely Instituted Office of Prophet. In the word, "I will raise them up a prophet" we have the divine origin of the office. The prophet was in this respect like the priest who did not take the honor on himself (Heb. 5:4, 5), for the prophet was raised up by God. The prophet was different from the priest in that the priest was born to the office, but the prophet was in each case personally called of God. "I will raise up a prophet." Neither was he elected by the people, not even secondarily, as was the king. He was not subject to recall by the people, as was the king (David, 2 Sam. 19:11-15; 20:1-3; and Rehoboam, 1 Kings 12). Amos (2:11) is an example of direct divine choice of the person of the prophet.

The prophet was *for* the Israelites, but not subject to their dictation, for them and not for the world at large. Even Jonah was a prophet for Israel, and what he experienced was for the warning and encouragement of Israel, to whom he came with the lesson learned. They were not even asked whether they wanted to listen to him and he was not to cease when they refused to obey (Ezek. 2:5, 7; 3:11).

5. The Prophet A True Israelite. This lies in the words, "From among their brethren," and is also in harmony with the preceding thought, that he was sent to Israel alone. He was to be of their blood and of their ideals. He was to have sympathy with them in their weaknesses and their aims. The message from God was to be in fullest harmony with the theocracy, and not a mechanically given word. He would thus have a right to speak, and to guide, for he was himself going the same way. So we find that in their history there was no true prophet from outside of Israel.

6. The Beginning of the Office in Moses. In the words, "Like unto thee," we have the beginning of the institution, for before Moses there were only spasmodic cases of prophets, as Abraham and Jacob. With Moses, God spoke face to face (Num. 12:7, 8), and so God spoke to the later prophets without dream or ecstacy. The office of prophecy was essentially to continue the statutes and constitution of the theocracy. The prophets were to be its interpreters and guardians so that when the people went astray from it the prophet carrolled them again. Even if the *king* went outside this constitutional limit, the prophet, as envoy from the Overlord of the king, rebuked and corrected him (Samuel and Saul; Nathan and David; Elijah and Ahab, etc. Deut. 13:1-6).

When the seventy were endowed with the spirit that was given to Moses (Num. 11:17), and Eldad and Medad prophesied also, Moses expressed the wish that all of God's people might be prophets (Num. 11:26-29). When the people lacked vision, the prophet arose, called of God, and condemned them for their dead orthodoxy (Isa. 1:11), and led the people to look away from the past to the light of the future. His was a spiritual and vital religion, a growing and coming glory, a spiritual and inward law-keeping and thus he often ran counter to the priest who was too often a traditionalist in this respect. Hence when a man became a prophet he became a new creature, or when he became a new creature he became a prophet as did Saul (1 Sam. 10:6-13).

7. The Inspiration of the Prophet. "I will put my words in his mouth." These words give us the fact of the inspiration. He is not to speak his own words or thoughts, nor the thoughts of any other man or group of men. What he speaks is not to be the result of human invention or reflection, not even reflection on what God had at some other time spoken. It was to be something given. Nathatti, I will give. A supernatural power gives the prophet the

substance of his message. It comes over him as an overwhelming power, and hence is called "the hand of Jehovah" (Isa. 8:11; Ezek. 1:3; 3:14). So also in the case of Elisha (2 Kings 3:15). This power is also called the Spirit of Jehovah (Ezek. 3:14). It removes from the usual sphere of thought and life and sets the recipient into closer fellowship with God (Ezek. 3:14-27). There is always a clear distinction between what the prophet as a man thinks, and what the Spirit gives him to say. They can firmly assert, "Thus saith Jehovah" (2 Sam. 23:2; Isa. 6:1; Joel 13:1; 2 Kings 22:22-24).

Hence the prophet is always actively receptive, receives from the supernatural world what he speaks, and is not like the false prophet who speaks from the spirit of the age, the Zeitgeist, and thinks out what he says (Jer. 14:14, 15; 23:16). The true prophet is God-impelled, and speaks what he may not want to speak (Amos 3:8; Jer. 20:7-9). Hence also the prophetic power is not innate in the Semitic race as such (As Hitzig, Isaiah IX-XXXIII, thinks). The Semitic mode of thought may have helped to mold the message, to connect the events with the First Cause, and to trace the Absolute in the particular, so that argument did not disturb their faith. But the prophet distinguishes between his own thoughts and those received from the divine source. That they were holy, intelligent men makes their testimony reliable, and their message divine and objectively given, because they clearly affirm so. The final test of the superhuman origin of the Hebrew prophet's message lies in the nature of its contents and in its force as a factor in history. (Davidson 144-158).

8. As a Speaker for God the prophet had no choice, but had to deliver the message. The time and place were chosen for him, and the whole message had to be delivered. "He shall speak unto them all that I command him" (Deut. 18:18).

§ 4. The Prophetic State of Mind.

We have seen that the word of God came to the prophet as a direct command, distinct and forceful, and that he had to deliver it. We ask now, "In what state of mind was he when God spoke the message to him?" Here we notice that the grades ran from dream to ecstacy and the wakeful state, which is normal to us all.

1. The Dream. In this the mind runs on uncontrolled by the dreamer, and he is thus subject to the divine influence, perhaps all the more readily because the reason is in abeyance. In itself, the

dream and the vision are unreliable (Isa. 29:7, 8). It was more common in the case of those not of the theocratic people, and of a lower order. So Pharaoh and Nebuchadnezzar dreamed and Jacob in his earlier stage of spiritual life. Both dreams and visions are classed as of lower order (Num. 12:6-8). When dreams were really used of God to reveal truths, they had to be interpreted by an authenticated person, as by Joseph and Daniel.

2. Ecstacy. In this state the subject is conscious of what is going on in the mind, to which God speaks directly, and not through the organs of sense, that is, not through the body. (Gen. 15:1; 49:1; Num. 23:3, 4). In this state one is said to see visions, and it is classed with dreams as in itself unreliable and of a lower order.

3. The Selfconscious and Wakeful State. This was the highest state of the prophetic soul, and was common in the later prophets. (Num. 12:6-8; Ex. 24:10). In this the Holy Spirit, in some way unknown to us, makes the prophet know the message, and that it is given from God. Perhaps "face to face" in Num. 12:8 is the same as this. There seems to be much the same process as in the answer to prayer in the case of the Christian (Mic. 3:7; Jer. 23: 35). Compare also the "Now know I" of Ps. 20:6 as a sudden awareness of a fact or truth.

Inspiration seems to come to man through the subconscious realm. God ordinarily, and for the common purposes of life speaks to all, but only they who make use of what He imparts get more (Rom. 1:18-23). Like the wireless instrument, the soul must be attuned to the spiritual, if it is to catch the message of God. To this end Israel through its covenant relations, and under the discipline of God, was divinely fitted, made and kept sensitized to receive God's message, or at least some of them were (Compare Beecher 88-109).

§ 5. Prophetic Functions.

The prophet was the special envoy of the Supreme Ruler of the earth, and especially of the theocracy. In ordinary cases the priest stood between God and the people, but this was in things that were established in laws and customs. When there was a new development, or an unaccustomed occasion that had to be settled on the constitutional principles of the Law, or the people and even the priests were derelict in duty, the prophet, sent by God, stepped in. Even the king was in this case subject to the restrictions and rebuke of the prophet. He was the bearer of the divine message

whether it was of things past, present, or future. Prediction was his credential (Isa. 41:22, 23; 44:7, 8; Amos 3:8; Isa. 44:26). Beside their usual function they were statesmen as Isaiah, Jeremiah, Hosea, Nathan. They saw no division between the north and the south, but as true statesmen had the larger aspect of the nation at heart. (Isa. 8:14; Amos 1:1; 3:1 and Hosea in general). They were also literary men and evangelists as well as reformers.

§ 6. Kinds of Prophets.

Under this head we include Female Prophets, Oral Prophets, Literary Prophets, and Sons of Prophets.

1. Female Prophets. While the great majority were men, there was occasionally a prophetess. These were Miriam (Ex. 15:20; Num. 12:1-3), Deborah (Judg. 4:4) Huldah (2 Kings 22:14), and in the New Testament Anna (Luke 2:36) and Philip's daughters (Acts 21:8, 9). Though the Old Testament relegates woman to a secondary position with relation to man, it makes her essentially his equal and at times sets her above him as in the case of Deborah.

2. Oral Prophets. These were men who, so far as we know, left no written message behind. They differ from the others only in this outward circumstance. Chief of these are Elijah, Elisha, Nathan, with a large number of lesser lights named and unnamed. Their message seems to have been more exclusively to the times when they were living, and expected to be at once obeyed.

3. Literary Prophets. Of these we usually think when the word prophet is used. They spoke to an unbelieving age, and it seems that this unreceptive state of the mind of their contemporaries was the cause of fixing their message in writing. From Isa. 8:16-17 we may be justified in concluding that these writings were first entrusted to the faithful inner circle around the prophet, and used by those that feared Jehovah and spake often one with another (Mal. 3:16) in their religious meetings, while they "looked for Him" (Isa. 8:17). The writings thus living on, would be witnesses for God against the unbelievers as well as consolation to those who looked for His coming (Jer. 36).

4. Sons of the Prophets. These were the members of the Schools of the Prophets, so called. These companies of young men under the leadership and teaching of a real prophet, at least at times, were not called schools in the Bible but bands (1 Sam. 10:5-12) or assemblies (1 Sam. 19:19-24). The only partial justifica-

tion for calling them schools is in the word Naioth, literally home, dwelling, understood in the sense of College. Another indication that these may have been schools lies in the statement that Samuel stood at the head of a company that was "prophesying" in Ramah (1 Sam. 19:20). This may have been ecstatic exercises in song and praise accompanied with physical actions common to excitement and madness (1 Sam. 18:10; 19:21-24). But there is no evidence that these instructions, or this training, was intended to make prophets of them in the sense in which the real prophets were such. Elisha sent one of the sons of the prophets with a vial to anoint Jehu, and to repeat the threat already given the house of Ahab (2 Kings 9:1-10). Only one of them, so far as the record goes, acted on his own initiative as a real prophet (1 Kings 20:35-43). They are all indeed called prophets but in a loose sense by Obadiah (1 Kings 18:13) and much in the sense in which Jezebel's leaders in Baal worship were so called (1 Kings 18:19, 20). They seem to have been men banded together for the maintainance of Jehovah worship in times of special degeneracy, much like the conferences in Germany, the Rhine Conference and Gnadenauer Conference as expression of the evangelical movement there, or as similar organizations in this country. There might of course be one called to be a real prophet but they were not theological seminaries where every one entering, became in process of time, a real prophet. This is not contradicted by the statement of Amos, that he was not even a son of a prophet (7:14). He was not the messenger of a prophet nor even belonged to a guild.

We find them in six localities, at Ramah (1 Sam. 19:18-24), Bethel (10:3; 1 Kings 13:11; 2 Kings 2:3), Gilgal (1 Sam. 7:16; 2 Kings 2:1), Jericho (2 Kings 2; 6:1, 2), Carmel (2 Kings 2:23, 25; 4:8-25), Samaria (2 Kings 2:25). They seem to have been usually under the leadership of one of the real prophets, thus under Samuel and later under Elijah and Elisha. (1 Sam. 19:19, 20; 2 Kings 2:1-6; 2:15; 4:38). What they were taught, or what they did, is not given. They may have practiced music (1 Sam. 10:5) and studied sacred history, that is God's dealings with Israel for religious purposes (1 Chron. 29:29). Whether they had a continuous existence from Samuel, when they seem to have arisen until Elijah and Amos is not clear. There seems to have been at all times a company of believers, as in the days of Isaiah (8:16) and Malachi (3:16), when the times were evil and the ark of God was in danger.

They maintained themselves by labor and gifts, and were often poor (2 Kings 4:1-7, 8-11, 39; 5:21-24).

§ 7. False Prophets.

These are spoken of in Jer. 14; 23; Ezek. 13; Hos. 4:5; Micah 2:6, 11; 3:5, 6. The subject is treated by Professor Davidson Prophecy chapter XVII and Schulz OT Theol. I, 257-264.

1. The Origin of False Prophecy. "The spirit of true prophecy is the spirit of the theocracy, breathes its principles, expresses its morality, and unfolds its necessary and certain issues." True prophecy held firmly and consistantly to the concept of God as a spirit, holy and one only. From this high idea of God nothing turned the true prophet away. He held to the idea that Israel was the kingdom of God; a kingdom of priests (Ex. 19:6), that God dwells in Israel as symbolized by His dwelling in the temple (Isa. 6; Ps. 2; 72) and demanding like holiness of His people. As over against the New Testament's more internal, spiritual, conception, the O. T. conception was outward, national, local, for truth enters the mind from the meterial side (1 Cor. 15:46; John 4:21-24). But prophecy, different from legalism, looked forward and consciously or unconsciously groped after the deeper spiritual meaning in the outward form of existence of the kingdom. This deeper insight into the significance of Israel made it natural for the prophets at times to seem untrue to their country, to seem unpatriotic, for they saw that the kernel could be conserved while the shell was lost, the substance *kept* under the change of form. Thus Jeremiah was apparently unpatriotic, a traitor in his advice to fall away to the Babylonians. (Jer. 37:13; 38).

It is in this that the false prophet had his origin. He was superficial, and this-worldly, materialistic and unspiritual. He looked upon the outside only. The true prophet warned against compromising alliances with the world, in which the false prophet saw only advantages for Israel. The former trusted in military prowess as a sure means of aggrandizement, to which the true prophet opposed reliance on Jehovah alone (Hos. 14:3; Ps. 20:7; Isa. 30 and 31; Jer. 14; 23; Ezek. 13). In this they put their human judgment above the voice of God which they did not hear, or, if heard, did not heed. Had not Nathan changed his mind he would have been a false prophet (2 Sam. 7:1-6).

2. Kinds of False Prophets. There were, then, those who honestly spoke their convictions, but who mistook their own notions

for a clear "thus saith the Lord." They went on errands on which Jehovah had not sent them (Jer. 14:14, 15; 23:21, 32; 27:12-15). But there were likely also those who prophesied what the people wanted, and thus gained favor and made money by it. They whitewashed instead of cured the rent in the wall (Ezek. 13:10). From unsubmissiveness to God in teaching, they fell into unsubmissiveness in morals (Jer. 23:9-12; 7:4; 29:23; 5:12). These all were still outwardly Jehovah prophets.

Beside the prophets who failed to grasp the deeper meaning of the theocratic institutions and historic events, or were untrue to their religion, there were those who tried to combine the religion of Jehovah with idolatry, failing to realize the uniqueness of Jehovah revelation, as did Solomon. These were syncretists (Zeph. 1:5), and the fruit of the confusion of the times (Isa. 40:27; 49:14; Ezek. 8:12). The people, not finding in the formal worship of Jehovah what they needed, as men to-day run after new cults because they find their religion unsatisfactory, took up with other gods (Jer. 44:17). Each of these tendencies had its spokesman, or prophet.

Other false prophets were those of false gods, outspokenly advocated, like the hundreds of Baal and Asherah prophets of Jezebel (1 Kings 18:19). These may have been largely time servers and bread prophets as they ate at Jezebel's table.

3. The Times of False Prophets. It seems strange that there were any false prophets at all in Israel, for the true, we should think, were so overwhelmingly convincing that the false could not get a hearing. But so should the Christian ministry of to-day be. But there are hollow forms of Christianity, and specious claims that errors make, which lead astray the superficial and worldly and confuse the simple. Man is ever looking on the things that are seen, and unwilling or unable to see the invisible (Rom. 1:20). It often takes time for error, the tares, to manifest itself. The deep things of God, as of all life rest not on logic but on faith. We walk by faith and not by sight. The divine word in all ages demands a soul receptive for it. Blind eyes can not see the light, and a wicked heart holds down the truth (Rom. 1:18). In Isaiah's day, scoffers rejected the prophet's word because they were sinful and had plans of their own that were crossed by the plans of God (Isa. 28). The contemporaries of Jeremiah either denied that he spoke for Jehovah, or blankly refused to heed (Jer. 43:2; 44:15). They claimed that he made himself a prophet (29:26, 27).

Even the honest but shallow religious men were perplexed. The miracle alone was not a sure criterion (Deut. 13:1-5; Ex. 7:11; 8:7) and Jezebel was not convinced by it (1 Kings 18) In Deut. 18:20, 21 the test is given that a thing must be spoken in the name of Jehovah and accompanied by prediction that comes to pass in history. But this took often too long a time for the individual. In the times of Jeremiah Hananiah was slain by the hand of the Lord to substantiate the prophet's word (Jer. 28:17). Otherwise the long deferred fulfilment perplexed the people. (Ezk. 12:22, 27; Jer. 5:12, 13). They had to wait to see the truth (Ezek. 2:5; 33: 33). In such soil false prophecy flourished.

§ 8. Periods of Prophetic Activity.

The written prophets of the Old Testament as well as the more important oral prophets, group themselves around crises in the history of the nation. In fact the prophet was a special envoy for special times. They are therefore often grouped according to the influence of outside nations. Elijah and Elisha worked in the time of the idolatrous influence of the Phoenician queen Jezebel against the effort to overthrow Jehovah worship.

A. B. Davidson classifies them as follows:

I. *The Assyrian Age.* Amos B.C. 760-750. Hosea B.C. 750-735. Isaiah 1-39 B.C. 740-700. Micah B.C. 724. Nahum 610-608. II. *The Chaldean Period.* Jeremiah B.C. 626-586. Habakkuk B.C. 605-600. Ezekiel B.C. 593-573. III. *Exilic Period.* Isaiah 40-66 B. C. 540. Zechariah B.C. 520. Haggai B.C. 520. Malachi B.C. 460-450.

Orelli classifies them as follows:

I. *The Pre-Assyrian Period.* Obadiah, B.C. 842. Joel, B.C. 837-817. II. *The Assyrian Period.* B.C. 740-625. (a) In Northern Israel: Amos, Hosea, Jonah. (b) In Judah: Isaiah, Micah, Nahum. III. *Pre-Babylonian Period,* B.C. Habakkuk. IV. *Babylonian Period,* 625-538, Jeremiah in Palestine. Ezekiel and Daniel in Babylonia, Isaiah 40-66. V. *Post Exilic Period,* Haggai, Zechariah and Malachi.

§ 9. The Kingdom of God is the Subject of Prophecy.

1. Prophecy a Factor in Human History. (A. B. Davidson, chap. 1). God made man, the whole race, for Himself, because He is love, and the Bible is the record of the revelation of Himself

under varying conditions, to man. But this relation of God to man and of man to God, must be ethical. This relation of love began in Israel, but was intended to become universal. Of this love-relation the prophet is the first to catch the idea and insist on it for Israel and through them for the world. (Ex. 19:6; Rev. 21:2, 3). The Israelites were firstborn, and the other nations were to come in later and through Israel (Isa. 40-48). The prophet was the mediating person between God and Israel and thus through them as promised to Abraham, to the world. "In thee shall all the families of the earth be blessed" (Gen. 12:1-3; 20:17; Ps. 105:14, 15). The prophet predicts, that is, forecasts the divine plan, not only of Israel but of the world. In Israelite history prophecy is the dominating factor (A. B. Davidson, chap. II). "The history of Israel is the history of prophecy." Through prophecy we get not only a general outline of history, they were writers of history (1 Chron. 29:29), but also many of the inner details, and the mind of Israel and its life. The deeper movements of Israel were guided by the prophets, who fertilized the mind of the people with new thoughts and urged them on to higher reaches of life. Prophets never ceased in Israel (Deut. 18:15-18; Jer. 7:25; Amos 2:10). This is the same as that Jehovah was in Israel as King, for the prophet was His agent (Amos 3:7, 8), that is, it was a history of the beginning and development of the Kingdom of God in the world, His rule in the individual first and in the nation and world later. The prophet wrote Tendenz Geschichte, but true to fact and truth. They recorded not dead facts but gave the real meaning of the events (1 Sam. 15:22; 2 Sam. 12:24).

2. The Word of the Prophet and the Kingdom. The subject of prophecy being the kingdom of God, the prophetic word is the expression of the will of God regarding the kingdom. Moses was a prophet, the agent to lay the foundation of the Kingdom. Hence later prophetic words had to be based on the Torah (Deut. 13:1-3), and the work of the prophet was to get the people to realize the Torah in the lives of the individuals and the nation. Hence the prophet had ever to correct misconceptions in the minds of the people and wrong tendencies in the leaders.

3. The Ethical Nature of the Kingdom. As already said, the Kingdom was based on the will of man, that is, it was ethical. God could not force men to enter, or to work in, the Kingdom, without contradicting His work in making man in His own image. But this means that man had to be left to choose, and this again is saying

that the Kingdom developed progressively, slowly, and with many mistakes, since it was human, and this is to err. Prophecy was not a means to satisfy human curiosity, but it served to build up man into the Kingdom. It was miraculous, but with an ethical, moral purpose. As the kingdom of Israel was the model of the world-wide Kingdom of God that would at last include the human race, the prophet was not without relation to the heathen nations round about. Thus all the great prophetic books contain sections on the surrounding nations. They were all concerned with the Kingdom (Isa. 25-26).

4. Prediction and the Kingdom. In the strict sense, prediction means the foretelling of events even if disconnected. Messianic prophecy is not in this sense prediction. It constructs a kingdom and brings in a King from divinely given principles (Orelli, p. 27). Prediction in the strictest sense is not excluded, but in the nature of the case characteristic of true prophecy. There is a unity between prediction and prophecy in the wider sense. The Kingdom of God is not an abstract system of thought but a living historic reality that is to be humanly, progressively, realized, i.e. gain actually in life and hence the apparently isolated events are connected as in an organism in the coming of the completed Kingdom. The prophet himself may not be able to see the meaning of the events he enunciates (1 Peter 1:12). Of this consummation the day of judgment is the end, of blessedness on the one part, God's people, and of doom on the part of the God-opposed forces, or sin.

5. Law, Life and Liberty. The completion of the Kingdom in the judgment, where the glory of the Kingdom and the overthrow of sin is revealed, gives us these three elements, Law, Life and Libr ty, or the Law as the revelation of the divine demand on man with its obverse side of the revelation of sin (Rom. 3:20; 7:7, 8); secondly, Life, or the promise of a power which shall enable man to keep the law which is spiritual while man is carnal (Rom. 7:14), and thirdly, Liberty, or the deliverance of man from the enslaving power of sin, and from the bonadge of natural weakness, as over against spiritual dynamic.

The Law which says, "Be ye holy for I am holy" (Lev. 19:2; 20:7), is the condition of that fellowship with God which is implied in man's being made in God's image (Gen. 5:24; 6:9). The promise was ever more clearly revealed, as man learned his own natural weakness, and his inability through sin, until it came in

personal presence in the Immanuel, God with us (Matt. 1:21-23). Only when God entered in and dwelled with man, could he realize what the Law demanded. Redemption from sin was the eradication not only of the guilt of past sin but also of the power as a present indwelling disease, and this was also held up to the people as it is particularly in Isa. 49-66.

These three lines run through prophecy. The priests symbolized the salvation from sin in acts and ceremonies, the prophets promised it in words. The priests stressed the shedding of blood, the prophets stressed the outflow of life (John 7:36-39) according to the Law.

Hence the prophets were statesmen, but not demagogues; revolutionists when people had turned away from God, but never traitors. As men of God, speaking for a holy God, they were holy, men of high moral character, and needed seldom to rely on miracles. They appealed to men's conscience (Amos 1-6). There was to them a form that had its use but had to be finally set aside to conserve the kernel. They saw the invisible (Jer. 31:31), the spiritual and the real and strove to get their countrymen to see and strive for it.

§ 10. Analogies of the Prophetic Kingdom in Heathenism.

The heathen always longed to know and valued highly, the will of the gods. "Sine divino numine, nihil." Perhaps we should rather say that they wanted to know the outcome of their undertakings rather than the will of the divinity. To them the diety was rather passive, or a servant, Man made the initiative in the inquiry as in the undertaking. Not so in Israel, where God made the initiative. The heathen made use of their dieties, and these were caught in the meshes of nature and the weakness of humanity. There was no real divinity in their gods. But the Bible treats of a power, dunamis, above and distinct from man. The Sibyl was Jewish, not really heathen, and an imitation of Biblical prophecy with at most some remnant of lost Sibylin books.

Heathen historians, Herodotus, Plutarch and Tacitus, saw higher laws working in history, but did not see the divine aim and unity of action and purpose as did the prophets. Plato and Aristotle sketched the ideal state but were not sure of its realization. (Orelli, p. 43). Of the individual man Plato had a prophetic vision and describes him as follows: "Such being our unjust man, let us place the just man by his side; a man of true simplicity and no-

bleness, as Aeschylus says, not to seem but to be good. We must certainly take away the seeming, for if he be thought to be a just man, he will have honors and gifts on the strength of this reputation, so that it will be uncertain whether it will be for the sake of justice or for the sake of the gifts and honors, that he is what he is. Yes, we must strip him bare of everything but justice, and make his case the reverse of the unjust man. Without being guilty of one unjust act, let him have the worst reputation for injustice, so that his vertue may be thoroughly tested and shown to be proof against infamy and all its consequences; and let him go on to his death, steadfast in his justice, but with a lifelong reputation for injustice . . . they (who prefer injustice above justice) will say that in such a situation the just man will be scourged, racked, fettered, will have his eyes burned out, and at last, after suffering every kind of tortures, will be crucified; and thus he will learn that it is best to resolve not to be but to seem just." De Republica II. 1. page 66 in Davis and Burges trans. and Orelli, page 49).

This is but a supposed case and there is no assurance that such a man will ever arise. It is only a mind picture, and at that an isolated case, that of Plato. According to Seneca, somewhat such a character appears every five hundred years or so, and at that he is not thought of in connection with the world or the head of a kingdom. The Biblical Christ is not a mere conception. He is an historical person and the prophets thought of Him as the coming King, the Head of a body of individuals that will all be like Himself. The Stoic school had greater hope of realization than Plato. Zeno gives his state a wider range (under oriental influence?) that is, he sees all nations as one flock, governed by reason. But deity does not here come to its own, to its due, for man is self-righteous. This thought is Jewish and anti-Pauline. It is human, and is found to day in that which speaks of Christianity as "the best that is in man."

There are heathen presentiments of redemption, a longing for the return of a supposed past golden age of unruffled peace. So the Chinese; the Rig Veda; the Egyptians, and Virgil quoting the Sybil of Cuma, "the last age of the world will be blissful" (in his 4th Eclogue). The Parsis (Zoroaster) believed that "in the last or 4th age the evil will have gained the upper hand, but then the good will conquer." Here the moral force and moral superiority will assert itself. Conscience, man's moral sense, demands this. Yet the kingdom idea is here everywhere wanting. Among the

Hindus there is a pining for release from the burden of existence, but no idea of a positive personal existence, for even Buddha is only negative, redemption being dissolution. In the German and Norse mythology, in the Edda, the present world ends, the gods die in the Goetterdaemmerung and live again after the world had been destroyed and then Allvater will be supreme.

There are strong contrasts between heathenism and Israel. (a) In the one, uncertain seeking and groping; in the other a firm assurance. (b) In the one vague, fickle, surmisings; in the other a firm clear prophetic word. (c) In the one, divers views of the final goal and the way thereto; in the other the goal is clear and all are agreed and the way thereto is known and assured. But prophecy is not a mere Semitic product; it is divine, a gift of God to the Hebrew people for the world (Orelli, p. 49).

§ 11. The Influence of the Age on the Prophet.

In the Form of Expression. Although prophecy and that which it prophesies is the gift of God, still the nature of the man and the environments of time and place have their influence on prophecy. Prophecy was always present and acted on the development of the nation, and the nation somewhat determined the product. Only when adapted to the age can the age understand prophecy and build the kingdom which prophecy holds up to view. Had the prophets come to Greece or Rome, their words and work would have been different, though in essence the same. They and their people were Hebrews, and the kingdom was Hebrew and for the Hebrews. Zion was always the center and symbol of the kingdom, literal and figurative. How much prophecy was and is local, and for that time is a question. Thus the attitude of the Israelite kingdom to the other nations, Egypt, Assyria etc. is symbolic and teaches lessons for the future Kingdom of God. The prophet saw the future Kingdom in these to him necessary forms or dress. His thoughts were cast in the mold of the Hebrew mind and nation. The truths are often expressed in figures which lie apart and must be brought together so as to form the intended whole (Matt. 13). Whether and how much literal fulfilment there will be, the events, when fulfilment shall have come, will declare. In the mean time we must not be dogmatic on either side.

2. Perspective. In the view of the prophet the distant mountain peaks alone are seen. Things seen as one and in terms of then present events, or conditions, institutions and the like, may, in ful-

filment be many and differently viewed, that is successive and at large intervals of time. The thing rather than the time and the form is in the mind of the prophet. In fact there seems to have been in antiquity much less stress laid on chronology as we understand and stress it. As for example, the time of a harvest is not fixed by the almanac, but by the ripeness of the grain. The German word for ripe is zeitig, full of time. This time of ripeness of the prophetic events is known as "The latter days." The coming of God's perfected rule, unfolded gradually and from seedling beginnings, is the unity of prophecies relating to the future (Orelli, p. 33). Prophecy has progressive growth and abiding unity, historical continuity.

"Yet I doubt not through the ages one increasing purpose runs
And the thoughts of men are widened with process of the suns."

Prophecy doled out information at each stage as it was needed for the growth of the kingdom in the minds and life of Israel. It seems that God gave them some things far in advance of their status at the time,—ideals to be striven for and attained. In their age of childhood their vision was narrow and materialistic, or outward, but in their later stages, when Assyria, Babylonia, and Persia came to their consciousness, they enlarged, universalized and spiritualized their ideas of the kingdom. Times of political darkness and moral failure spurred them on to look for divine intervention and spiritual, deeper realities and prophetic pictures of future glory. The divine advent became rife, especially among the more spiritual and true. (Orelli, p. 35).

3. There was *a consciousness of continuity among the various prophets.* They quoted from each other (Isa. 2:2-4; Micah 4:1-5). They were all conscious of a constantly narrowing circle from Adam, through Noah, Shem, Abraham, Jacob, Moses, David.

4. Prophetic Periods. While there were always prophets more or less in evidence in Israel, yet there were priods when they were dominant, or at least present in greater number. In the Third Stage of Israelite History (My Outlines of O. T. History) that is from the Secession onward when the kingdom of David began to totter, when evil influences arose and pressed hard, then the prophets arose as defenders of the faith and opponents to the forces of evil. Thus Elijah and Elisha opposed the influence of Jezebel and Phoenician Baalism. Jonah, Amos and Hosea group around the decline and fall of Samaria, Isaiah, Micah and Jeremiah around

that of Jerusalem. In the great crisis of Babylonian Captivity, Ezekiel and Daniel; and in the crisis of the building of the second temple, Haggai and Zechariah appeared to champion the cause of the Lord. From another side the prophets were the nurses or tutors of Israel in its transition from childhood to manhood. In the times before the secession they were, like a child, self-centered, stressing as was not improper, their inner development. Later the altruistic side of their life had to be developed, when the faculties and powers thus far developed were to be applied to the problems of the world development.

We have thus a preprophetic period and a more strictly prophetic period. In the first the regal power is built up while in the second the regal power declines. In the first there were merely single oracles, prophecies of uncertain date, speaking of the consummation of the kingdom. In the second there were entire books whose kernel was prophetic and the treatment in systematic continuity. In the first the struggle was to build up the kingdom of David, to gather and unify the elements; while in the second the subject is redemption as the outcome of judgments leading to the consummation of the Kingdom of God. In the first the divine deeds preponderate, while in the second, divine words, due to the more idealistic conception of the Kingdom. In the first there are types, distinct and elaborate, while in the second there are more incidentals. In the first the outer events of history predominate over the inner, while in the second, prophecy goes in advance of history, history following the divine word.

The transition from the first to the second is gradual. In the second the spiritual and universal, as over against the material and local, comes to expression. The kingdom-building in the first sets the goal in a model, and the realization of the Kingdom lies beyond this end. From the secession of the Northern Kingdom onward, the catastrophy of both the North and the South stands before the people and the prophets, and impends. After the Captivity, the promise of a kingdom is in the background, and the redemption through the Priest comes to the forefront.

§ 12. Typology.

One of the forms of the expression of the prophets is the type. The basis of this is the likeness between things natural and things spiritual (or psychical). God created things on certain principles, using the material, visible things to teach the invisible and spirit-

ual, or expressing the laws spiritual in visible things. As we have natural bodies to express the soul within, so mental and spiritual truths are adequately expressed and embodied in things material. Perhaps the world that appeals to the senses was made for this very purpose. "Alles Vergaengliches ist nur ein Gleichnis" (Goethe). All things that pass away are only a parable. "We look not at the things that are seen but at the things that are not seen, for the things that are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18).

This is also illustrated in our every day language. Almost all words for mental or spiritual concepts have a basis in the material world, a so-called groundmeaning. We say, "We *see* the point, *grasp* a situation, or grasp the truth, etc." all literally taken from the material realm and applied to the supersense realm. Time and space, though very different, use the same words, and so the natural law holds good in the spiritual world. All teaching, in and out of the Bible, goes from the physical to the spiritual. "That is not first which is spiritual, but that which is natural, then that which is spiritual." (1 Cor. 15:46). On the basis of this, Jesus could use parables in which He clothes His spiritual teaching in words and pictures from the material things around Him.

Another basis for the use of types is the fact that the lower stages of development of life are prophetic of the later and higher. The flower is but a modified leaf. The form of the crystal is the same as each of its component parts. The wayside gutter is a miniature geology of continents. The child is father of the man. In the moral world, also, the history of the individual man is but the epitomy of mankind on a larger scale, and in the study of history this ought always to be kept in mind. In a wicked world the good man receives the same treatment in all ages, as Plato well foresaw. Compare the experience of Socrates with that of other truthful and good men. Aristides was ostracised because they were tired of hearing him called the just. The laws are the same whether they act in large or small events, at present or in ages far removed.

On these two facts, the use of the material to teach the nonmaterial and the foreshadowing of the higher by the lower, rests Old Testament typology, especially in regard to persons, for Jesus Christ is the perfect man, the absolute ideal for man and woman. He is also the realization of the ideal. Hence all good men that lived before Him were in a sense foreshadowings of Him, because they were in part realizing the Ideal. So the treatment given them

anticipated and pointed to that which He received. But the same is true of men outside of the Bible. So for instance Socrates was charged with not believing in the gods which the state believed in, with introducing new divinities, and with corrupting the young. Jesus was accused before Pilate (Luke 23:5) with stirring up the people, with opposing the traditions of the fathers and blaspheming God. What is true of men before, is true of men after Christ. These reflect His image more or less completely and if they had lived before Him we might call them types. Such were Savanarola, Wycliffe, Luther, Lincoln, etc. etc.

1. With these remarks as preliminary considerations we study the *so-called types of the Old Testament.* "A type is the inadequate representation of a divine idea which is to be more perfectly realized afterward" (Orelli, p. 38). "A type is a divinely intended illustration of a truth" (Scofield). There are two kinds of types. (a) General types or illustrations, taken from nature and history, and (b) Special types, intentionally made such to teach lessons and point to events to come, such as the tabernacle with its furniture and ritual. We speak of symbols as being visible sign or actions that represent present grace, as baptism, the Lord's Supper, the sacrifices etc., and of types as foreshadowing what is to come later in more perfect form.

The word type, Greek tupos, is from the verb tupto, to strike, as with the foot and so tupos means an imprint. The word is used in the New Testament in the meaning of "print," "the print of the nails" (John 20:25), and several times as example or pattern. In Rom. 5:14 "Adam . . . who is the *figure* of him who is to come." In this case it is not clear whether Adam was more the type (tupos) of Christ than the husband of the family is, or more than the head of the body. In God's creation and work, every thing is intentional, and so every illustration may have this intention. The word skia, shadow, picture, is also used in Heb. 8:5; 10:1, of Old Testament facts fulfilled in the New Testament. The word parabole is used in the same way in Heb. 9:9; 11:19 and is translated figure.

If a type is a divinely intended illustration of some truth, it is difficult to tell where to stop, for there are thousands of illustrations, and the writers might have used many more than they did and so might have made their illustrations types by putting them into the New Testament. Jesus might have used untold numbers of parables, as any one who observes can find in nature and history

many illustrations of the ways of God among men. The fact that some of these have been used as illustrations does not prove that they were divinely intended, unless we say that all nature, physical as well as moral, was made with the intention of illustrating spiritual truth, and then we say too much. In a very true sense God does reveal Himself in all nature (Rom. 1:18-20) and all spiritual truths might be illustrated from nature and history. God works, as does the teacher, from the outside to the inside. The figures and diagrams on the black board have this purpose and serve only this end. Every body, even very young children, see likenesses readily. In fact there is always an invisible world behind the visible, which we are to see through the visible. It is no where said in the Bible that certain illustrations have been divinely intended more than others, and so were to be "types." Eve, for instance, is no more a type of the Church than is any wife (Scofield Bible at Gen. 1:14; 2:23; compare Eph. 5:25-32).

The consistency of God's dealing with us gives rise to types, just as a father's rescuing a child from water is typical of his rescuing him later in life from greater and spiritual dangers. God's dealings with Israel in the physical and lower matters of life were tokens of His dealings with them in the higher and spiritual matters. The Hebrew word, teshua, had a literal, material, or physical sense in the Old Testament, a deliverance from physical danger, in the New it means salvation, a spiritual experience. Yet the one is hardly a specially intended illustration of the other. God's consistency gives us the consolation that He will help in one case as well as in the other, the lower being typical of the higher.

It seems, then, that many or all of the so-called personal or historical types are simply illustrations taken from one sphere to explain and enforce events in another, from the lower or more outward of the Old in the more spiritual in the New Testament. The visible and tangible, being simpler and more easily grasped, teach the invisible and spiritual truths. The authors might have used very many more illustrations and so made them "Types."

No such types can be used to teach what is not otherwise explicity taught in words. Types and symbols and parables illustrate, that is throw light on what is known to be true. They may not be pressed beyond what they were intended to illustrate and this can and must be gathered from the context. Usually they illustrate one or a few points.

2. When we come to *things and institutions established* ex-

pressly to teach, impress or perpetuate truths, or to illustrate divine spiritual events to come, we have a different proposition. We have here the analogy of the kinder garten, the school room. Such a purpose is seen especially in the Old Testament Tabernacle and its ritual. These are not events in the course of nature and history. They were made by divine direction (Ex. 25:8) for pedegogical purposes. They are things and actions whose real meaning is behind the visible as in baptism and the Lord's supper.

The Tabernacle, and later the temple, with the furniture, the priests, the sacrifice and services, are all a system of symbolic teachings, illustrative and impressive, especially for that early age. As above said, in language the words used to denote mental and spiritual ideas have their origin in matter, in the physical. It is not an easy task to find words to denote non-material concepts. Missionaries find it so in translating the Bible or in conveying, for instance the idea of love, to the mind of the lower races. Now when God wanted to bring the body of spiritual truths into the world, He began by laying the foundation in the visible things and actions in the Old Testament ritual, and so moved from things material and outward to the spiritual and invisible, as does the teacher, and as does all language. In the formal realm God prepared the Greek language which by long usage of words with a physical meaning to designate mental and spiritual concepts, laid the foundation for the New Testament language. Thus God made the Old Testament, the picture book and dictionary for the New where the words and pharases got their deeper spiritual meaning by an easy transition, begun already in the Old. As instances note such words as altar, mercy seat, holy of Holies, blood, etc.

These now are types, divinely intended illustrations in the stricter sense, of divine truths. It is not strange that so much in the Bible is symbolic. A great deal of our daily life is symbolic. Our daily language is largely figurative, symbolic, often does not literally mean what it says and depends on the connection for its real meaning. In business we handle checks, banknotes, etc., all of no real value but symbols. The whole science of algebra is built up of signs and symbols. Freemasonry is largely expressed in symbols. We all understand these, at least those within the limits of our life. Now as all ancients were largely and intensely religious they understood religious types or symbols as we understand them in business. The Jews must have well understood the sym-

bols of the Old Testament, for symbols and figurative language are native to the human mind. (Davidson, 193-241).

§ 13. Fulfilment of Prophecy.

While prediction and fulfilment are not the whole or bulk of prophecy, yet in the nature of the case prediction and fulfilment, or at least fulfilment belong to the essence of prophecy. As we have seen (paragraph 11) prophecy has the Kingdom of God for its subject and this means the inception and growth of the idea and reality of the Kingdom in the world. Much of the Kingdom was and is yet in the future, and the later stages are predicted in the earlier, the whole needs to be more or less definitely known to man in order that he may intelligently and effectively co-operate with God in the bringing of it into the world. In this way prophecy must run ahead of history and its premonitions and plans must find their fuller development later, that is, must be fulfilled. Plato's republic never became history, and Prince Meternich's Europen interlinked kingdom fell down like a house of cards. No man, mere man, can forecast the future. The Kingdom of God, as foreshown in prophecy, was taken up by Jesus Christ (Mark 1:14) and carried on after Him in the Acts (Acts 1:1) "The kingdom of God is at hand" and "All that Jesus *began* both to do and to teach." This kingdom of Jesus, and that is the kingdom of the prophets, is firm and growing as Napoleon at St. Helena is said to have said, while the kingdoms of all mere men have passed away.

The conception of the Kingdom of God, of which Jesus is the head and center, cannot, in such detail and truth, be forecast. Ethico-religious foresight or insight into the ways and plans of God without revelation is impossible and divine fulfilment of His own foretold plans only will take place.

There were in the Old Testament often fulfilments that were more than the general fulfilment of principles. No one could have foretold the coming and the outcome of the Sennacherib invasion, or the death of Hananniah (Jer. 28:11-17). These occurrences had the purpose of credentials to the prophet's divine call. (Deut. 18: 22; Jer. 28:9; Ezek. 33:13). Many of the predictions of evil never came at all to pass because they were conditioned on the change of heart on the part of those whom they concerned. In Jonah 4 it is regarded as no exceptional thing that Jehovah repented on the repentance of the people. In other cases the details were the alphabet in which the greater thoughts were written and

needed not to be painfully repeated. The letter killeth. The spirit maketh alive. Not every stone in the temple walls of Jerusalem was removed (Luke 19:41).

1. New Testament Fulfilment in General. As already said, the prophecy of the Old Testament is the revelation of the divine kingdom with Jesus Christ as the source and capstone. It is essentially fulfilled in Jesus Christ. Jesus, as the realization of the union of God and man, as the full expression of the will of God in man, was the fulfilment of the law and the prophets (Matt. 5:17). The Kingdom of God is the union of God and man on a race wide scale as well as in the individual. In Him the race will have its proper Head, theanthropic. This divine plan of the Kingdom is the subject of the Old Testament law and prophets. It began in the founding, and continued in the history of the theocracy of the Old Testament. It reaches its actual completion in the work and positive contributions of Jesus, for He did not call Himself a prophet, though the people did (John 6:14). And His disciples saw Deut. 18:18 fulfilled in Him (John 1:46; Acts 3:22; 7:35ff). As applied to Himself, He used the word only in a proverb (Matt. 13:57).

John the Baptist, the greatest of the prophets, was only at the door of the Kingdom (Matt. 11:9). Jesus was the fulfilment of the prophets (Luke 4:16-21; Isa. 64:1, 2a). He did not continue the prophecy, He closed it. Hebrews 1:1 puts Him in antithesis to the prophets. John 1:18 makes Him the only medium of revelation. His disciples were heralds, proclaimers, not prophets of the Kingdom, of Him (Acts 1:8; Mark 1:14). They said "The Kingdom is *here*." When He came He did not explain the Kingdom, but announced its presence (Mark 1:14, 15). In Him the promised Kingdom (Dan. 7:13) found its realization (Matt. 13:3-9; 13:24-30). He said "It is now here" (Luke 17:20). He spoke of His Kingdom and of Himself as King (John 18:36, 37). He appears as the final Lawgiver of the Kingdom (Matt. 5:17, 21-48) and sets Himself above Moses (Matt. 12:3-13; 19:3-9) as He did in regard to the Sabbath also (Mark 2:27, 28). He not only *spoke* of giving His life a ransom (Matt. 20:29) and of the blood of the new covenant (Matt. 26:28) but actually died, saying "It is finished." Hence in Him the plan of the Old Testament is completed (Luke 24:27; 2 Cor. 1:20).

The conclusion of the development of the Kingdom by Jesus is the God-willed concluding epoch of the Kingdom. But His work is not a mechanical counterpart of the Old Testament promises,

resting on single passages. This was in the nature of the case impossible, for the Old Testament picture of the future is not mechanical,—it is an organism, it grew, developed between two factors, the material and the spiritual, the earthly and the heavenly. It is in this respect like man, earthly and heavenly. The question is, "On which of these two factors the stress was laid within the Old Testament. All through the Old Testament, from Abraham on, the word: "Jehovah is King" (Ex. 15:18) sounds forth and is nowhere lost. Not even in 1 Samuel 8:5 can the profane mass cry it down with their demand for a heathenish king. So it asserts itself in 1 Sam. 15:22; 2 Sam. 24:11; 1 King 11:29-40; Isa. 30:15. And so the movement in Israel's history was Godward. Israel in all its relations was to become a spiritual sphere. The Son of David is represented less and less as a warrior etc. and more and more as a spiritual King (Isa. 11:2; Zech. 9:9). Results of His coming are (a) The blotting out of human sin and guilt (Isa. 4:4; Micah 7:19; Zech. 14:1; Isa. 43:25; 44:22), and (b) the stirring of human hearts for a new, fresh, inward fellowship with God, a personal relation to Him (Jer. 31:34; Ezek. 36:25-27; Zech. 12:1a; Joel 2:1; Isa. 32:15; 59:21).

The soul of the Old Testament was its look up and outward, "hinaus und hinauf," the spiritual as over against the political accent. The Jews had no right to look for an earthly Davidic kingdom. This was at the time of Christ not possible, and should not have been looked for. The fundamental basic prophecy of the New Covenant (Jer. 31:31-34) says nothing of a throne, nor has Malachi anything about a throne, but the Coming One was to be an angel of the Covenant, a sun of righteousness with *healing* in its rays (Mal. 3:1; 4:2). Prophecy progressed from the material to the spiritual view of the Deliverer, from material glory to spiritual light and peace. It was the intention to bring the people to a realization of their sins, to make them feel their sins, their need of emancipation from sin and to prepare them for a Kingdom whose crown was expiratory suffering (Isa. 53), whose citizens were the spiritually poor (Am. 2:8; Mal. 3:16, 17).

Jesus caught this trend of the Old Testament, and realized this aim in the fullest measure. He bent all the rays of the O. T. into one focus and led the thoughts of His followers on to the highest goal. The fact that the throne of David was not again set up after the exile should have earnestly reminded the Jews of the nature of the future Kingdom. Jesus showed them that His king-

dom, that of the prophets, had relatively nothing to do with earthly goods (Luke 17:20, 21; John 4:21-24) but that it belonged to the other-world sphere (John 18:36). Still all things were His (Matt. 11:27) and those that sought first this Kingdom would get all the rest thrown in (Matt. 6:33). So the Old Testament idea of the priest culminates in Him, and He is Priest-King (Zech. 6:9-13; Matt. 20:28; II Cor. 5:21). He is emphatically the *Sufferer* (Isa. 53). The devil's temptation *to avoid the cross*, Jesus put off.

But He did not get His call or idea of His mission from the Old Testament and its prophecy, in the sense that He found it and adopted it. He had it in Himself from God. He and the O. T. are one whole, He bringing to the O. T. its own logical and moral conclusion. The genius of the O. T. expressed itself in Him. The historical reality of His contributions, the rocklike basis of His religious-historical mission are guaranteed by (a) His first witnesses, by (b) the crystal clearness of His position (Matt. 15:23), by (c) the ethically pure unselfishness of His strivings (as against Mohammed), by (d) the heroic example of His suffering and death, and by (e) the events of succeeding history. (See Koenig Geschichte des Reiches Gottes, § 45).

2. New Testament Fulfillment in Particular. While Jesus is the fulfilment of prophecy, the prophecy of the Kingdom in the larger sweeps of the Kingdom, still there are many detailed fulfilments both in Jesus and in history outside of His life and Person. He is Lord, Son of Man (Dan. 7:13; Mark 14:61, 62). He is son of David and Lord of David too (Ps. 110:1; Matt. 22:41-45). In general compare the 19th of John with the 53rd of Isaiah; Isa. 53:3 with John 19:6 "Behold the man!" 53:4, 5, 6, 8, 9, 11 with His innocence (John 19:4), His silence (53:7; 19:9), miscarriage of judgment (53:8; 19:6) etc.

The following are taken from a Yiddish Tract (Wie so sollen mir ihm erkennen, 814 Tacoma Building, Chicago).

He was the child of a young woman Isa. 7:14; Luke 1:26-38. He came from Bethlehem (Micah 5:2; Matt. 2:1-6). He was a human being born, but with the attributes of God (Isa. 9:6, 7). He was called out of Egypt (Hosea 11:1; Matt. 2:15). There is the prediction of John Baptist (Isa. 40:3; Mal. 4:5; Mark 1:2, 3; Matt. 11:14) and the riding into Jerusalem on an ass (Zech. 9:9; John 12:15). He was sold for 30 pieces of silver (Zech. 11:12; Matt. 26:15). He was smitten on the cheek (Micah 5:1; Matt. 26:67; John 18:22; Mark 15:19). He was crucified (Ps. 22:16;

John 19:17, 18; 20:24, 25). He was given vinegar to drink (Ps. 69:21; Matt. 27:34, 48). He was a Messiah cut off (Dan. 9:26). He was spit in the face (Isa. 50:6; Matt. 26:67). He was mocked on the cross (Ps. 22:6-8; Matt. 27:38, 39). His clothes were divided by lot (Ps. 22:18; Matt. 27:35; Luke 23:34). He was a prophet like Moses (Deut. 18:18; John 1:45). He was a preacher of good tidings (Isa. 61:1, 2; Luke 4:18, 19). He was a king's Son (Ps. 72:1-11; Luke 1:32; John 7:42). He was Son of God (Ps. 2:7-12; 2 Sam. 7:14; Luke 1:32; John 10:33-39). He was oppressed, killed by the sins of His people (Isa. 50:6; 53:7-9), and yet He did not remain in the grave (Isa. 53:10 compare with v. 9; Ps. 16:20; Matt. 28). He is to come in the clouds (Dan. 7:13; Acts 1:11; Mark 14:62). He is to have a Kingdom and rule for ever (Dan. 7:14, 27; Eph. 1:20-23).

§ 14. The Jews and Messianic Prophecy.

1. In the Time of Christ. The general attitude of the Jews after the close of the Old Testament canon was backward-looking, legalistic, rather than forward-looking and spiritual. There is little or nothing Messianic in the books between the close of the Old and the opening of the New Testament. They looked for the restoration of the kingdom of David, of a political rule, for an outward and not for an inward and spiritual kingdom. Sin did not much stand in the way of the coming of the kingdom as they saw it. "A large portion, probably the great majority of the Jews at the time of Christ cherished no Messianic expectation whatever" (John A. Broadus, in Sunday School Times Jan. 5, 1883). There were the so-called Prosdechomenoi, the lookers for the Messiah, such as Simeon and Anna and Joseph of Arimathea, but theirs was a longing of the heart rather than a clear and consistent apprehension. . . "The principle expectations known to have been entertained are as follows: (a) Messiah's coming will end this age and introduce the age to come (Heb. 6:5). (b) Messiah will have a forerunner in Elijah who will come and teach. (c) Messiah will overthrow the opposing Gentiles. (d) The dead will rise to a general judgment, after which the wicked will go into Gehenna and the righteous will live as subjects of the Messiah, who, with His capital at Jerusalem, will reign over all the nations and for ever." —Broadus.

There was wanting in the idea of the Jewish Messiah, (a) Spirituality, (b) self-renunciation, (c) Messiah's suffering and atoning death, (d) His personal resurrection and future reign.

2. The View of the Modern Orthodox Jews. (In the Yiddish tract mentioned above). They look for the return of the Jews to Palestine; the coming of the Messiah; the deliverance from their enemies; the reassembling and blessing of the Jews in the Holy Land (Zech. 3:10, "under his own vine and figtree").

(a) As to the *Return to Palestine*, they base their expectation on such passages as Ezek. 20:40-42 and Isa. 66:10-13 and on the promise of God not to leave them in galuth, captivity (Lev. 26: 44). They claim that the passage in Ezek. 11:16, "I will be to them a sanctuary for a little time, in the countries where they are come" means that the permanent sanctuary will be in Jerusalem (Isa. 2:2-5; Micah 4:1-5). Isa. 2:5 is joined to v. 4 and translated "we will walk etc." instead of "Come let us walk etc." To the objection that the prophets are often poetic and use symbolic expressions, they give us Deut. 32:8, 9; 30:4, 5, and claim that these passages can not all refer to, or be exhausted in, the return from the Babylonian captivity under Cyrus. In Isa. 11:11 the words "again a second time" are referred to a later captivity than the one under Cyrus or to the last return to Palestine (Am. 9:15; Ezek. 34:28; 36:12-16; Jer. 31:40).

(b) *The Promised Messiah.* The Orthodox Jews hold that He is promised in Gen. 49:10 and in greater detail in the later prophets, as in Isa. 11:1; 32:1; 49:6-8; Micah 5:1; Jer. 23:5, 6). In opposition to the Liberal Jews, who hold that the Messiah is the spirit of freedom and of service of the true God, the Orthodox hold that He is a real *man.* They point to Isa. 11:1, "Out of the stock of *Jesse*"; 32:2, "And *a man* shall be as a hiding place"; Jer. 23: 5 "reign as king" (33:15, 16); Zech. 6:12-15, "the man whose name is branch," "shall sit and rule."

In view of the fact that many false Messiahs have arisen, this statement is attributed, in the tract, by the Rabbi who therein is the orthodox champion; "We believe that when the Messiah will come He will unfold such a might and fame that every one will be convinced that he is the Messiah and if any one could have a just doubt of His personality, this is already a proof that He is not the true Messiah." He will unfold His might by (a) gathering scattered Israel to-gether, (b) by conquering our enemies, (c) by bringing us to Palestine and setting up a kingdom there, and (d) by raising the dead (Hos. 13:14; Isa. 26:19; Ezek. 37:12, 13)." "The Jews will be gathered by the help of the nations (Isa. 60:9; 49:22; 66:20)."

The tract, which is written for the conversion of the Jews, points out some of the difficulties in the Orthodox Jewish view. If the gathering of the Jews to Palestine is to be a proof of the true Messiah, and an evidence for believing in Him, the question forces itself on one, Whom will He lead back to make this proof? Will any one trust Him to follow Him there *before* He has lead any back? Besides the bringing back of a sufficiently large number to constitute a proof would be a slow process and last beyond the ordinary life time, hence few can believe in Him so that he may lead them back and prove His Messiahship. Is Dr. Herzl the Messiah in that he leads the Zionist Movement by the help and sympathy of the nations?

Because of this difficulty, it is held that the raising of the dead must precede the colonization of the Holy Land with the Jews. But it is not agreed whether this is the raising of individuals or of the nation by the appearance and teaching of Elijah as His forerunner (Mal. 4:5). But then there have also been false Elijahs and the difficulty of the Orthodox Jew is not removed.

3. The View of the Liberal Modern Jews. To these "a personal Messiah is nonsense and superstition, a relic of ignorant antiquity." According to Dr. Hirsch, "Judaism is only a religion of high moral teaching." Its ceremonies are not suited to our day. Its mission is world-wide: to teach all peoples the knowledge of the true God. Much of the Old Testament is myth and legend, and the Jews have no right to expect the miracle of a personal Messiah—King, or the raising of the dead or the reassembling of the Jews in Palestine.

The Liberals claim that the Orthodox have no satisfying explanation of the Messianic passages in the O. T. For example, their claim that the "shaking" in Haggai 2:6-9 was meant to come during the existence of the second temple. The temple is no more and yet no Messiah came. Micah 5:2, and 2 Sam. 7:14-16 as also Jer. 23:5, 6 state that the Messiah is to be of the line of David when the genealogy of all tribes and families is long forgotten. Isa. 53 calls for a suffering Messiah. The Liberals claim that such passages drove the old Rabbis into a corner and made them set up such remarkable theories as that there must be two Messiahs, the first the son of Joseph (the tribe), a sufferer, the second a son of David, a king, and the true Messiah. They claim that the learned Jews were in fact thus driven by the Christians so that there are

now many non-Messianic interpretations of passages which were anciently applied to the Messiah, "for these passages do point to Jesus Christ." So Rabbi ben Jarchi: "who in his Explanations of the Psalms and Prophecies, says, 'Certain passages used to be applied by the ancients to the Messiah, but since our opponents use these, it is safer to apply them to David himself, or to Hezekiah (e. g. Isa. 7:14)." Rabbi Moses Gaster says in an address, "The only Messianic passage is that of the star in Num. 24:17" and ignores Gen. 49:10 and Deut. 18:18, and believes that the Messiah will be an ordinary, powerful king. Rabbi Kohler in the Jewish Congress of Chicago at the time of the Chicago Fair praised Jesus, and Mary Magdalene as His first witness. Rabbi Levi of Pittsburgh, Pa. said, "I have a bad opinion of those who see nothing to marvel at in Jesus." Professor Lazarus: "We must claim Jesus for Judaism." Rabbi Adler: "If we take Jesus as the Messiah, then Isa. 53 becomes a true picture of Jesus Christ." Rabbi Lefkowitz, formerly of Dayton, Ohio, is reported to have said: "If there is a *personal* Messiah it is Jesus."

If the Liberal Jews regard Jesus as so great and good a man, then what He said of Himself must be trustworthy. But He said that: He was the expected Messiah and King of the Jews (Matt. 27:11) and Son of God (Matt. 26:63, 64; 27:43; John 5:17, 18; 10:30-37). He said that He would come again etc. (John 14.3), and that His disciples shall sit upon twelve thrones (Matt. 19:28). But in spite of such conclusive logic against them, the Liberal Jews regard these sayings as follies (Dummheiten).

§ 15. The History of Messianic Prophecy.

The early Church, down to the Reformation, made no difference between the Old Testament and the New. So the Kohlbrueggians in our Northwest still disregard the distinction. The early church fathers lacked the necessary knowledge of the Hebrew language, the historic sense, and used the allegorical method of interpretation. This method is not justified by 1 Cor. 10:4 and Gal. 4:21, for an original writer has privileges to use illustrations for his thoughts that are not exegesis. The Antiochian Theodore of Mopsuesta was opposed to this method but Justin Martyr, Origen and Augustine used it and made much of prediction.

After the time of the persecutions, the O. T. fulfilment was not so eagerly looked for, but the O. T. was spiritualized. They saw the N. T. too mechanically in the O. T., and disregarded 1 Pet. 1:19.

The Reformers also were too anxious to get the N. T. out of the O. T. The study of the original languages taught them that there was originally but one meaning to a passage. Zwingli saw that prophecy rises out of the historic ground (Orelli p. 66). "Calvin's first effort was to discover the sense which the author himself gave to his words" and did not get it from the N. T. (Orelli, page 67). Meritorious were the Netherlanders, Grotius, and Coccean and greatest of all Vitringa.

"Rationlism tried to make the Old Testament and the New Testament contradict each other, and denied miracles. Hengstenberg holds to eternally-valid truths and laws of the Kingdom of God (In his Christology). Hofman emphasizes too much the historic feature of prophecy, as if the latter were but the former in other words, more works in the one, more words in the other. Riehm makes prophecy too much a dialectic reflection on the fundamental ideas of the Old Testament religion" (Orelli p. 72, 73).

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CHAPTER TWO.

THE PREMOSAIC AGE.

Genesis. In Genesis we have expressed the aim of history, a goal *for* Israel that is *outside* of and *above* Israel. Here the divine word accompanies and precedes the events of history. "Let there be and there was." God speaks to His people and then carries out what He spoke (6:3 etc.), so that man may know the significance of the event when it comes to pass (John 13:19; 14:29). First, God himself spoke personally or through an angel when something new was to transpire. Secondly, the father transmitted the heirloom of revelation already in possession to his sons, as in the case of the patriarchal blessing or curse. (Orelli, p. 77. A. B. Davidson, 3-5).

N. B. The following notes should be read with Bible in hand.

§ 16. Gen. 1:26-30. **Creation and Destiny of Man.**

1. In the Image of God and for Likeness with Him. The image is in personality, that is, self-determination, for God is love and love must be of free choice. Free choice demands an intellect to present the alternatives, love, the emotion, and will, to choose. Tselem, shadow, seems to indicate the fundamental outline and Demuth, the likeness. In Isa. 40:25 God says, "To whom will ye liken (damah) me that I should be equal to him." Here God is a divinity but not like other divinities. It is the content in which He differs. Demuth, then, seems to denote that to which man attains in the course of history, in the process of his development. We are the same image as Jesus is but will be like Him only in the future (1 John 3:1-3; Rom. 8:29; Eph. 4:13; Phil. 3:21; Col. 3:10 etc.).

2. Fellowship with God. 1 Cor. 1:9; 1 John 1:3). Because God is love (1 John 4:8) He wants fellowship. Love gives love (John 3:16) and looks for love in return. God is not merely the absolute One, the cold and distant One, but is trinity and love. There is a Son, the second person of the trinity and it is this sec-

ond Person out of whom, through whom, and unto whom the world was made (John 1:3; Rom. 11:36; Col. 1:16, 17).

3. World Rulership (Ps. 8). Likeness with God, self-determination, gives man the capacity for world dominion. Fellowship with God determines the manner and reason for his rule over the creation of God. To attain world-dominion demands, (a) Multiplication, "Be ye fruitful etc., (b) culture, that is personal development and group development, attained in the work of dominion as well as the reward for the work.

The goal of man's demuth, likeness with God, is thus attained and his relation to his fellowmen in organization is realized. Image (tselem) is thus all that man is, above the level of the beast. Species (min) is characteristic of the animal, all of the species are the same pattern. Likeness (demuth) fills in the image or frame. Gen. 1 leads up to man as tselem, the end of creation. Gen. 2 begins the development, reaching to the demuth as it is in Christ and the perfected man. Of the race of man as he is to be at his highest, Christ is the Head (1 Cor. 15:45-49; A. B. Davidson chp. 1).

In Gen. 2:7 we have the postulate of man's history, development and dominion, in the breath inbreathed by God. By means of this, man strives to and overcomes nature in himself and in the world outside of him, and so rises to the level of the source of the stream divine, the goal of his strivings.

§ 17. Gen. 3:14-16. **The Protevangelium.**

1. The Temptation and the Fall. The serpent is addressed as a person, and is thus Satan (2 Cor. 11:3; Rev. 12:9). The serpent is a true symbol of sin, crawling, moving in water, on the land and on trees. It slips in unobserved. Whether literal or figurative, the temptation is from outside the man himself and so leaves him salvable. Literalness is not so very inconceivable when we consider that man had no previous experience in using concepts of material things to express, figuratively, concepts of mental and spiritual things. The story is true to psychology.

2. The Way to the Goal. The goal in God was now no longer fixed in man's mind and the way to it was made difficult to find and reach.

a) *Man's Self as Goal.* Instead of God as the supreme object of love and the goal of attainment, man now set himself up as the

end of his existence and strivings. This put man in conflict with himself, with the end for which he had been created, the lower dominating or trying to dominate the higher, the divine. Man became carnal.

b) *The Divine Goal.* The God-fixed goal of 1:27 remained, but the way to it was made by struggle and with pain. Victory over nature came now, if at all, with labor and sorrow. Man, in the past times, has largely, unless moved by God, overcome nature for himself and not for God and his fellowmen. Woman gave birth with sorrow and man labored with pain, the conditions were unfavorable and the reward insufficient.

c) *The Punitive Word.* God's word now causes a curse instead of a blessing, thorns, etc., because of man's sin. The spirit of God that brooded over matter and made nature, now, that he had been sinned against, brought forth weeds. Nature was deranged (Isa. 11; Rom. 8:19-22). The promise is that Satan also shall be overcome and crushed. He has no seed and so himself is crushed. The "thou" is both the serpent and Satan whom she embodies.

d) *The Victory.* This is promised to mankind as is indicated by the word seed, but there is not yet a personal Christ. The words for "he" (hu') and "seed" (zera) seem to be used as collectives, running into unity. "Not, And to seeds, as of many; but as of one" (Gal. 3:16).

e) *The Fulfilment.* Jesus came as the Son of man, the summing up of the race into One.

Note. The serpent going on its belly became the symbol of the grovelling nature of sin (John 8:44), a liar (Gen. 3:4), the great negator. "Ich bin der Geist der stets verneint." Christ destroys the works of the devil (1 John 3:8; Heb. 2:14, 15). Christ delivers from the fear of death and of Satan. He despoiled Satan (Col. 2:15). The creature is in bondage because of sin and will be set free at the consummation of Christ's work (Rom. 8:19-23). Satan is the deceiver-serpent cast down to earth (Rev. 12:9), and later bound for a thousand and years (Rev. 20:2). Christ will have full victory over sin and death (1 Cor. 15:54).

§ 18. Gen. 5:29. **The Expected Comforter** (Gen. 3:15, 16).

1. The Felt Burden. The load of sin and the curse on man's work, bad conditions and insufficient return, began to be felt by the race, and was expressed by the more thoughtful, and the pious be-

gan to look for the relief promised in 3:16. They even attached the consolation to a person and looked for one who would bring them rest, menucha, and hence called him Noah. The burden of sin pressed this hope home on despairing hearts.

2. Jehovah as Comforter. Just how Lamech thought that his son Noah would comfort him is not said, but comfort comes from Jehovah (Isa. 49:13; 52:9; 61:2).

3. The Fulfilment. This longing was met by Jehovah along the line of history, but especially in Christ, the one Comforter, and in the Holy Spirit as the other (John 14:16; Matt. 11:28-30). Man was burdened by sin and turned to God's promise in 3:16.

§ 19. Gen. 8:20-22. **The Stability of the Earth Promised.**

1. The Stage of Action. If man was to develop to God-likeness, there must be a scene of action. This is the earth, and it must abide until this work is done, till God has realized His purpose with man (Gen. 1:27). The continuation of the natural order of things is not a physical necessity, but the gift of divine grace. God's relation to nature is ethical, having a holy purpose. So also is man's relation to nature, ethical. Nature is to aid in man's moral development and union with God. The world is the theater of man's actions. Compare Palestine as the scene of Israelite history and the earth as that of the race.

2. The New Testament View. God's church is gathered from everywhere (Acts 17:30). Nature is God's channel through which He blesses His people (Acts 14:17).

§ 20. Gen. 9:24-27. **The Blessing of Shem.**

1. The Historic Setting. After the Flood, the race begins anew in Noah, and so Gen. 1:28 is repeated in 9:1. In 9:9 God makes a covenant (berith) with Noah and his posterity, "for perpetual generations" (9:12). These generations include the whole race, all nations classified and enumerated in Gen. 10 (10:32).

2. The Nature of this Berith (covenant). A covenant here is not God and man bargaining on terms of equality, but a conditioned arrangement where God fixes the conditions which are at the same time the way to get the blessings implied in the covenant. It is God's gracious institution and man is the recipient. This Noah-covenant pledges permanence of the earth and nature (8:21), which is the prerequisite of all knowledge and life. The permanence of

nature is the symbol of an unchanging God who will always be the same, and so can be known and trusted.

3. The Curse of Canaan, Servitude.

a) *Canaan Himself.* Canaan the Hamite was cursed with servitude (9:25). It was not Canaan who had disgraced himself but Ham, who is here somehow cursed in his son, Canaan, while he and his other sons are passed by. Canaan means low, perhaps mean.

b) *Noah's Blessing.* The father, blessed with superhuman insight, unfolds the future of his three sons. The lot of Canaan is not a curse in the sense that Noah brought it on, or wished it. It is the announcement of what will follow from such a nature and such conduct. Human qualities here differentiate the sons of Noah. The vice of fleshliness is seen in Ham; piety in Shem, while Japheth spreads out, borrows Shem's religion and follows his initiative.

c) *The Canaanites.* His, Canaan's brethren are here Shem and Japheth, not Cush, Put etc. as in Gen. 10:6. Canaan and not Ham was meant because this branch was nearest the Semites. If Nimrod was a Hamite he was an exception, for he was not a servant (Gen. 10:8-11). The Phoenecians were Canaanites and were cruel and licentious. See Phoenicians in Rhiem HWB and Orelli Religions-Geschichte. They were a servile people and Israel took their land. Carthage fell before the Romans (Japhites). The Negroes have Ham's character in exaggerated form, hence are slaves, but this is no excuse for enslaving them. Canaan was a servant to Shem (Gen. 9:26).

4. Shem and the Indwelling God. Gen. 9:26. Shem gets the blessing, but it says not, "Blessed be Shem," but "Blessed be Jehovah, the God of Shem," that is God is praised for greatly blessing Shem. It is not man but God that is praised. Matt. 5:16: "That men may see your good works and glorify your father." So Abraham is nothing in the Bible and God every thing, while in tradition he is every thing and God is nothing. Shem is blessed in having such a God. Jehovah is God of Shem. Here occurs for the first time the expression, "God of etc." We have here Jehovah in close fellowship with man and so Jehovah and not Elohim, Jehovah the covenant God. Elohim, the name for God, comes from 'alah, to fear and so Elohim indicates awe-inspiring, due to His might and full-

ness of attributes. Jehovah indicates the self-revealed God, that is, to a special people in a special relation of redemption and life.

Monothism was less distinctive of Israel than the high moral concept of God, expressed in the word Holy, for there are other religions that had the idea of one God, either in the forefront of their thinking as Mohammedanism or in the back of their minds as the African tribes and the Greeks and Romans. The three great decidedly monotheistic religious sprung from Shem. Canaan's curse furnishes the dark background for this Shemitic glory, the oracles of God being given to them (Rom. 3:2).

5. Japheth, Gen. 9:27. Japheth, from the root pathah, means to be wide. There is here a play on words, japth Japheth, let him enlarge Japheth. Hence Japheth means also prosperous, be in the wide world, have renoun and conquest, in intellectual and material things, be the depository of material civilization. But it is God who enlarges him. This has become an historical fact. Cyrus, a Japhite, began organized government as overagainst Semitic government by personal power, in which case the kingdom was held together by force externally applied. In the latter case the kingdom went to pieces at the death of the monarch, in the former it lived on and grew. The Greeks developed nature and human life but in a worldly way. The Romans made law, and by organized force made conquest. So the Japhite, the occidental, the Indo-European, had wide dominion as here promised.

6. In the Tents of Shem, Gen. 9:27b. Wayyishkon, 'ohele shem, and let him dwell in the tents of Shem, may mean, Let God or let Japheth so dwell. Both possibilities are in accord with later history.

a) *If Japheth,* then it means that Japheth shall enjoy the fellowship of God through Shem and inherit the religion of Shem. Japhites never originated a religion, but in the form of Christianity, Judaism shares its religion with the Indo-Europeans.

b) *If God* is the subject of the word "dwell," then it sets forth the fundamental fact of the indwelling of God, first here in the tents of Shem, later in Israel (Ex. 25:8; 29:45; Lev. 26:12; Num. 5:3; Deut. 12:11; Ezek. 43:5). Hence we have the Immanuel idea, the name and fact of "God-with-us" (Isa. 7:14; Matt. 1:23). In Jesus dwelt the fulness of the Godhead bodily (Col. 2:9; John 1:14). In Rev. 21:3 the whole church is the dwelling place of God.

Note. Some take the word Shem in the ordinary sense of name or fame and so translate, tents of renown. This is hardly correct, nor is it true that Israel invented this oracle. It is of God as is evident from the fact that it is woven into history far beyond the reach of Israel. It is the divine element coming into history.

§ 21. The Blessings of the Patriarchs. From Gen. 12 on.

Note. The Messianic blessing which culminates in the Person of the Redeemer-King is promised first to the race as a whole (Gen. 3:16), then to the Shemites, one of the three great divisions of the race (Gen. 9:27). The promise is here restricted to the family of Abraham. "In *thee* shall all the families of the earth be blessed."

1. Abraham. He is the founder of the Chosen race.

a) *His Spiritual Significance.* This is his faith and trust in God. He is the recipient of distinct revelation. God spoke to him. Perhaps God manifested Himself visibly to Abraham. There were at least angelic manifestations in the realm of human cognition and "the angel of the Lord appeared to him." He received these revelations because he treated God as God, his soul was sensitized, attuned to God. In Abraham, revelation made a distinct advance and in Israel this quality of receptivity was cultivated by divine discipline.

b) *The Three Elements of the Promise.* Gen. 12:1-3, 7.

(1) *The Land.* (12:1, 7). The land was the gift of God and a channel through which the blessing was to come (Lev. 25:23). It was God's home (Num. 35:34) and the theater of Israel's growth and action, especially for their later influence on the world, for it is centrally located (Ezek. 5:5) and perfect (Ezek. 16:14). This can be seen when its geographic location is studied. To occupy this land, Abraham was separated from his native land and from his kindred.

(2) *Head of the Chosen Nation.* (12:2a). He was made the head of a chosen nation although he was 75 and Sarah 65 years of age (12:4; 17:1, 17) and as good as dead (Heb. 11:11, 12). God was aiming at fellowship with man, not with man as an atom, but as an organism. Hence He first built up a chosen family, organized and unified, in and through which He could come into and live with the race (Ex. 25:8). By constant discipline He could keep these from falling into too deep sin. Thus He kept them near and

sensitized, to receive His revelation and raise up from their number media for further progressive revelation.

(3) *Abraham and the World Blessing.* (12:2c, 3). The Hebrew word hayeh, is the usual imperative, though under conditions it is translated as a future. There is hardly a question but that it should read, "Be thou a blessing." To this duty, the two privileges the land and the family, are the means. He got them in order that he might be a blessing. God's treatment of His people and of mankind depends on their relation to Abraham, the chosen of God, and so this is the beginning of the blessings to come in Christ (Deut. 32:8). There is a question whether nibreku is passive or reflexive, either being possible. If it is reflexive then Abraham is the measure of the divine blessings the nations wish on themselves. They bless themselves in Abraham. "May God bless us as is Abraham." This seems expressed in Gen. 22:18; 26:4, by the usual reflexive form. The passive is the more common use of the verbal form used here and is most likely the meaning, namely that Abraham is the means of blessing to all.

c) *The Promise Enlarged and Ratified,* Gen. 13:14-18. When by his liberality, Abraham had given Lot the choice and Lot had greedily taken the best, God confirmed His promise of the land and let Abraham step it off (13:14, 15, 17), and though Lot, in whom Abraham had thought God would increase his people, had shown himself unworthy and unacceptable, and was hence eliminated, yet God insisted that He would make Abraham's seed many. He enlarged here on 12:2 (13:15). The word seed is either collective or singular, not any one, but if one it will be the seed of Abraham.

d) *An Own Son Promised and the Land Assured.* Gen. 15:4, 5, 7, 16. After Abraham had lavishly risked his all against the kings (Gen. 14) and exposed himself to their attack, God assures him that He will be his shield (15:1), and for the loss of booty (14:21-23), He will be his exceeding great reward, or his reward will be exceeding great. This brings to Abraham's mind the question of an heir, for which Abraham had in a manner fixed on Eliezer. Against this, God says, an own son of Abraham will be his heir with many descendents (15:3-5; cp. 13:14-18). As for the land, God will give it to him in his posterity, it shall be his though not in person. This will be after their exile and suffering, when the cup of the iniquity of the Amorite will be full (15:16). Even the borders and present inhabitants are specified in the promise.

The borders are of the widest extent. To the question in v. 8 is given the oath in 15:9-17 and 18-21.

e) *The Covenant Confirmed by Circumcision,* Gen. 17:1-14. Up to this time it was the divine side of the covenant that we saw stressed. It was what God did and was going to do. Here we come to the human side, the conditions on man's part, obedience and surrender. "Walk before me and be thou perfect" (v. 1) "And as for thee, thou shalt keep my covenant, thou and thy seed after thee" (v. 9). Compare "As for me" (v. 4). This human side was symbolized by circumcision, the sign of the covenant, the cutting away of the "flesh." As baptism is the dying to the old (Rom. 6: 4) so circumcision was the putting off of the old, the self-life. They were not to obey, nor have confidence in, the flesh (Deut. 30: 6; 10:16; Jer. 4:4; Phil. 3:3; Col. 3:3, 9, 10; *Col. 2:11*). When man receives the covenant into his life it receives a new confirmation for it now becomes the essence of his life.

f) *The Promise and Covenant as Divine Motive.* Gen. 18:18, 19. God's relation to man, His chosen, is the mainspring of history. This relation and promise move God to do what He does (18:17). God's promise makes Abraham the priest of the nations, and the world his parish and congregation. But in this, God makes the initiative (18:18 R. V.). It is God's choice that makes Abraham what he is to be (Deut. 32:8). History revolves around the Church and all around Christ the Head of the Church (Hence dates B.C. and A.D.). Relation to Christ determines the destiny of nations as it does of individuals.

g) *The Promise Confirmed with an Oath.* Gen. 22:15-18. This confirmation with an oath is based on Abraham's obedience (22: 16 b), which was demanded in 17:1, and symbolically rendered in the rite of circumcision (17:10, 11), accompanied by a new name (17:5, 15). In the sacrifice of Isaac that obedience was magnificently realized (22:16), for it was the virtual surrender of all that was dearest to him (cp. 26:5). This surrender enabled Jehovah to confirm the promise with an oath (22:16a). It was irrevocable, being grounded in God and man.

Here 12:3 is repeated in 22:17a; and 13:16 and 15:5 are repeated in 22:17b. While 22:18 repeats 12:30c it adds conquest as a new element.

§ 21. (2) Isaac: The Promise Transmitted Unchanged. Gen. 26:4, 5, 24.

a) 26:3b repeats 12:1, 7; 15:7; 13:15, 17 as to the land.

b) 26:3c repeats 22:16-18, establishing the oath.

c) 26:4a repeats 15:5; 22:17, the multiplying of the seed.

d) 26:4c repeats 12:3; 22:18, the blessing of the nations.

§ 21. (3) Jacob: The Blessing Transmitted with Additions.

a) *Elected before His Birth,* (25:23, 24). In Jacob and Esau God follows spiritual affinity and not physical descent (John 3:3; Luke 3:8). The choice of the one over the other before either had personally done either good or bad shows God's sovereignty and that the Kingdom of God is not of nature but of the free grace of God (Rom. 9:10-12; Luke 20:4).

b) *The Overruled Paternal Blessing* (27:27-29). God here sees to it that His will is carried out, and Isaac, who tries to reverse grace for nature, is defeated, God using the sins of Rebekah and Jacob to accomplish His purpose (Ps. 76:10), as He did in the case Joseph's brothers. Religion and the Kingdom are from God and in His power and cannot be made human or this-worldly.

c) *Jacob Receives Abraham's Blessings* (27:27-29; 28:1-4, 13-15).

1) The promise of the land, 27:27, 28; 28:13c, cp. 12:7; 13:15; 15:5.
2) Dominion, 27:29a, cp. 25:23; 22:17c, and 27:29c, cp. 12:3.
3) A great people 28:3, 14a, cp. 15:15, 16; 15:5; 22:17.
4) Blessing of the nations, 28:14b, cp. 12:3; 18:18; 22:18; 26:4.
5) New element, 28:15. Protection during his life of discipline until his return to Canaan, and that divine care and guidance will not fail.

d) *The Theopany at Bethel* (28:13-16). When Jacob had enraged Esau and had to flee from the promised land, he may have doubted his divinely promised destiny, lying there a lonely fugitive from justice (25:24). Hence God appears to him in a dream to assure him of the fact, that nothwithstanding his sin, God's word stood firm and that God would go with him into the discipline

ahead, into exile and would bring him back again. God's promises are irrevocable. The promise is Jacob's on the word of Jehovah to Abraham, and Jacob was to gain nothing by his trickery.

e) *Promise Confirmed by Change of Name* (32:27, 28; 35:9). Compare that of Abraham (17:5). When Jacob laid aside his old nature at the Jabbok, as Abraham had done by obedience and circumcision, God gave him a corresponding new name.

Note. The fulfillment of the Abrahamic promises are referred to in Acts 3:25, 26, "Ye are the sons of the covenant with Abraham." God raised up His Servant to bless you. Also Acts 7:6, 7. In Rev. 7:1-10 the great company of Israel and the nations bow down before the throne of God and the Lamb.

§ 22. Gen. 49:8-12. **The Blessing of Judah** (Schultz O. T. Theol. vol. II, pages 334-343).

Note. The blessing that was first given to the race, then to the Shemites, and later to the Abrahamites is here promised to one of the twelve tribes, to Judah.

1. Canaan Divided among the sons of Jacob is an actual realization of the promise of the land (22:7). In Jacob's sons the promised large family, the seed of Abraham, begins to make real progress. In the twelve tribes the "company of peoples" of 28:3 begins to materialize. In 49:1, the "latter days" is for Jacob the time when Israel is settled in Canaan (Orelli, p. 116).

2. Judah's Leadership. All of Jacob's sons shall dwell together in Canaan under God. They need a leader though all are heirs of world leadership. This leader is Judah who gets the quintessence of the promised blessing, namely the *Scepter.* Judah led the van of Israel later in the wilderness (Num. 2:3; 10:14), had the championship in David (1 Sam. 17 etc.), and peace and glory in Solomon (1 Chron .22:9, 1 Kings 10). But the end was not yet, for David's fallen-down hut was to be restored (Am. 9:11), a Son of David was to rule (2 Sam. 7:14-16; Ezek. 34:23), coming on an animal of peace (Zech. 9:9; John 12:15). This individual Ruler, when He came, was to be of the tribe of Judah (Rev. 5:5; Heb. 7:14).

3. Conflict and Peace in Judah. There are two stages in the life of Judah, here indicated, one of conflict and one of peace.

a) *Conflict* (49:8, 9). In conflict he will have preeminence in

Israel as he had leadership, and will have the submission of the nations (v. 8). This is the promise of 22:17; 24:60; 27:29t, that is Jacob's supremacy passes over to Judah.

b) *Peace* (49:10-12). This lies in the expression, "until Shiloh come." There is a transition from conflict to Peace.

4. Interpretations of ad ki yabho shiloh."

a) Until he, that is Judah, come to Shiloh, a place (Josh. 18:1). But Judah had nothing to do with the place, Shiloh, nor with the tabernacle there.

b) Shelo, for asher lo, meaning he who is his, that is his son. So Calvin. But this is against Old and New Testament usage.

c) "Until Shiloh, the Messiah, come." A common interpretation since A.D. 1554 and so taken by the Orthodox Jews (§14. 2b). But Jesus is nowhere called Shiloh.

d) Shelo, i. e. asher lo, "Until he come to that which is his, or belongs to him, to his own, his possession as described in the sequal (obedience of the people vv. 10c, 11, 12). Compare Deut. 33:7. Judah was to have princely functions, as is indicated in the kingly terms, shebet, scepter, and mechoqeq, one who makes decrees, and this idea of royalty, the enigmatic phrase cannot annul. It fixes some point in the future for its realization whatever the phrase may mean. On Judah as prince see 1 Chron. 5:1, 2.

5. The Blessing of Joseph. (48:19-22; 49:22-26).

a) *Joseph and Judah.* Joseph received a blessing (49:22), but Judah was to be a nagid, a prince.

b) *The Rejected Tribes.* Reuben is rejected (49:3; 35:22) and so are Simeon and Levi, stained with a blot (49:5-7; 34:13ff).

c) *Joseph's Preeminence.* The blessing of Joseph was not leadership, for this was given to Judah, but he had a double portion of the good things of civil life (49:22). The double portion puts him as first born (1 Chron. 5:2). Joseph had been persecuted but prevailed (49:23) and flourished (v. 22, 25, 26).

d) *The Source of Joseph's Strength.* (49:24c). "By the hands," i. e. by the might of the mighty One of Jacob, from thence is the Shepherd, the Stone of Israel." This explains the prominent part played by Ephraim and Manasseh in later history.

Summary of Chapter Two.

Man was made for fellowship with God, as an individual and as a race. Fallen from this aim, God promised redemption and victory over the foe (Gen. 3:16). This blessing first promised to the race is restricted later to the Shemites, later still to the tribes of Israel and then to the tribe of Judah.

The Kingdom of God took its beginning in one chosen family and in a land suited for its purpose. In this earthly kingdom the principles of a universal and spiritual kingdom were pedagogically, symbolically, wrought out.

In Abraham, God had a fit soil for His revelation and in Israel He kept up this fitness by divine discipline. These people were human, and so gradually developed, making history, but under divine guidance.

Abraham somehow saw the King and the Kingdom (John 8: 56). Israel had for its task the conquest and blessing of the world for God and in God.

The blessing promised to Abraham takes on personal and individual form in the promise to Judah.

Literature.

Briggs, pages 67-99. Orelli, pages 77-124. Delitzsch §§ 1-9.

CHAPTER THREE.

THE MOSAIC AGE.

§ 23. The Historic Setting.

Moses was a prophet, as clearly and strongly called (Ex. 3 and 6) as were Isaiah (Isa. 6) and Jeremiah (Jer. 1) and Ezekiel (Ezek. 1-3). This alone explains the nature of his work. God spoke face to face with him (Num. 12:6), that is clearly and directly, and worked through him so that at last God's glory shone from his face (Ex. 34:29-35; 33:7-11; 2 Cor. 3:7, 13). He was a unique prophet, at least up to his own day (Num. 12:6; Deut. 34: 10; Hos. 12:13).

In the founding of the kingdom of Israel it was God's purpose to save Israel from sinking back into idolatry. Thus He had already once saved the race in and through Abraham. He now aims to build further on the primitive Patriarchal foundations. His aim was "so to lay hold of Israel in its entirety and in its manifold elements, that, on the basis of a conviction gained by experience, they would be lifted up to a faith-union with an unseen and living God; and that they would accept it as their task to express the will of God in all their life as a people, that is He constituted them a congregation or nation, a people of God on earth, or, in O. T. terms, He entered into a covenant with them and they with Him" (Dillman, O. T. Theology p. 106, German Edition).

To give Israel this uplifting experience was the aim of the plagues and other miracles at the Exodus. Here and thus they learned that their God was a living, omnipotent God, who chose them and loved them. Such a sublime faith filled at least their leaders. God had become real to them, and they entered into a new, ethical relation to Him. The problem now was to perpetuate these impressions and resolves in the hearts of the people and continue them as factors in the shaping of their future lives as individuals and as a people. To put these events and their meaning in clear words and to fix their lessons in rules for the people, is the part of the prophet, in this case Moses. To acknowledge these and

accept them as obligatory, is the work of the people, in other words: The founding of the Jehovah-people is the bringing into clear consciousness the relationship begun and willingly and bindingly assumed as divine commands. This was done in the actions recorded in Ex. 19-24. The law and its observance was made the condition of this relation and Jehovah was made King of the covenant people (Deut. 33:5).

On that same experienced truth, and on the character of God here revealed, was based the congregation as a theocracy. This was not so much a form of government as a symbolic representation of the peculiar relations between God and Israel. It was a religious congregation and "a religious congregation is everywhere present where several persons feel themselves bound together by like religious faith, and striving for the same ends in thought and conduct" (Dillman p. 112). God could only be King in Israel on the basis of a vital relation to them in a life in which they expressed His life, in a relation in which He touched each individual of them and in the fact that they had all one experience, one faith, one aim, namely to live in Jehovah, to realize Him in their life, so as to spread the knowledge of Him to the rest of the race.

With the covenant and the law, Israel, as God's people, had a problem to solve, a task to perform, at which they had many centuries to work. With divine guidance and help they were now to make actual in their life that which they had now undertaken to be, that is a genuine people of God. Jehovah was the slogan of the kingdom, repentance and faith the condition of salvation and progress in it (Deut. 30; Lev. 26:40).

§ 24. Ex. 4:22, 23; Deut. 32:6-10. **Israel, God's Firstborn.**

1. Jehovah Takes Israel as His Firstborn. Though the whole earth and all nations are His (Ex. 19:5c), God chose Israel as especially His own. This is implied in the idea of firstborn, for this implies others to whom they were to be an elder brother. God will recompense Egypt and Pharaoh in the same measure in which they treated His chosen, His firstborn (Ex. 4:22, 23).

2. Israel Among the Nations. Deut. 32:8, 10. God assigns Israel a special place among the nations, a determining place. Before stating their position in the world, their relation to God is declared (vv. 6, 7) which is really a restatement of Ex. 4:22, 23. This relationship is proved by God's fatherly care of them in their wilderness experience (Deut. 32:7). The words("days of old,"

seem to refer to Israel's life before the Exodus, as do also the words, "years of many generations."

3. Israel's Place in History. The above (Deut. 32:8) makes Israel the focus of history, the corner stake or stone which determines the position of all the other building material. Each nation has its place and task, but God fixes this for each with reference to Israel. This was not for Israel as a mere people, for humanly there was nothing special in them, but it was because of that with which she was pregnant, even the Christ. She must not be like the fabled ass, who took to herself the honors that were meant for the bishop whom she carried. God made all things for Himself (Rom. 11:36) in Jesus Christ (John 1:1, 2) and the destiny of nations as of individuals is determined by their relation to and bearing toward Jesus Christ, the Child of Israel on the human side, kata sarka (Rom. 1:3).

4. Israel's Special Relation to God. Deut. 32:9. It is God's special choice of Israel that makes them the determining factor in the world's history. This indicated by the word "for" connecting verse 8 with verse 9. The miraculous and fatherly care and discipline shown in the Wanderings are but the expression of this fact of special relation (Deut. 32:10 and Davidson chap. 11). So also is the revelation of God as specially Jehovah (Ex. 3:6), the everliving God, the revealing God, the covenant-making God, eternally with the then present Israelite nation. I am that I am, is an explanation of God only in terms of Himself, revealed in the experience of the devout soul. So sweet is sweet, and green is green, known only by experience, so God is God, known only by experience. "Taste and see that Jehovah is good" (Ps. 34:8). "In thy light we see light" (Ps. 36:9). Orelli, page 127-8.

§ 25. Ex. 19:3-6. **The Kingdom of Priests.**

1. The Historic Setting. When Israel had come to Sinai, the theater of revelation, Moses went up, or was called up into the mount, and there God proposed to make a life-union covenant with Israel, Moses being the middle man.

2. The Basis of the Union. The basis of this proposed union was God's character and attitude toward Israel as revealed in the Exodus miracles against Egypt, their enemies and for Israel His people (Ex. 19:4).

3. The Human Conditions of the Covenant (19:5). This was

here as always, obedience to the will of God. Obedience is the mode of receiving in the case of the highest blessings, in this case Godlikeness. This can only be gotten thus. We become like God by dying as He does, and even in the New Testament where we have the Christ-life as pattern we must exercise it into character. Even cleansing from sin comes through obedience (1 Peter 1:22). Israel was God's segullah, property, His proprium, that is they belonged to Him and to no one else. He delivered them from Egypt that they might become His dwelling place, "a peculiar people zealous of good works" (Titus 2:14).

4. Israel Made a Kingdom of Priests, a double character.

a) *They Are Holy Before God.* "I will be sanctified in them that come nigh me" (Lev. 10:3). Priests are mediators between God and man and bring about the right *feeling* in man toward God and in God toward man. The prophet ministers to the intellect,—the priest in the feelings, and the king in the will. Priests come before God and must especially be holy.

b) *Israel to Mediate to the Gentiles.* Israel was priest of God to the nations outside, their younger brothers, to reconcile them to Jehovah, "a ministry of reconciliation" (2 Cor. 5:18, 20). This is implied in the firstborn idea and is the same as the blessing to all nations in Gen. 12:3 etc. Israel rejected its blessing, Jesus, their Messiah (John 1:11) and refused to mediate to the Gentiles (Acts 22:21-23).

5. Israel is Royal. In order to subordinate the world to God they are kings. This is an other form of Gen. 1:28, but stresses more the religious and personal side, that is missionary work. Hence "go ye into all the world and make disciples of all nations" (Matt. 28:20).

6. The Whole Nation Ideally Priest. They sanctified themselves to meet God as a people (Ex. 19:10, 14), came before God, and God manifested Himself to them (v. 11b). It was their sins that kept them back from God, and they asked for a mediator (Ex. 20:19). In Ex. 28:1, Aaron and his sons are appointed priests to represent the people before a holy God (Deut. 18:5).

7. New Testament Fulfillment. In the N. T. this idea of the priesthood of the nation is again established (1 Peter 2:9). The law with its priesthood in Aaron was transitional, a parenthesis (Gal. 3:11-14, 17-19; Heb. 7:11-16).

§ 26. Ex. 20:19; Deut. 18:15-19. **The Prophet Like Moses.**

1. The Occasion of the Prediction. Ex. 20:18; Deut. 5:22-28; 18:9-18. According to Ex. 19:11; 20:18; Deut. 5:22, 23, God talked directly to Israel. God seems to have intended this mode of communication to be the customary thing, but sin hindered (Gen. 3:8), that is he would have every one of Israel and the people as a whole in personal communion with Him, and thus be His prophetic and priestly people, for God communes with and reveals Himself to every human soul. It is a divine right of every soul to come directly to Him. If man does not come to God, or hear His voice, it is because of man's sin, his unwillingness to listen, or because of distractions of self and the world. The other proof that this would have been the way of intercourse with God, is this, that it is so in the Christian Church. Here we come into direct relation to God through Jesus Christ, the God-man (1 Tim. 2:5). Perhaps we should say that this fellowship as here demanded was ideal and prophetic, and that Israel's fear was an indication to them that they were not yet prepared to meet God face to face, and would not be until by the incarnation and death of the Christ the way into the Holy of Holies was opened.

In Deut. 5:24 the people admit that God talks with man and man lives, but yet they want to have a mediator because flesh cannot hear His voice, experience His manifestation, and live (Deut. 5:25, 26). There is nothing in the nature of God that prevents Him from communing with man, the fault lies in man as a sinner, for as such he is conscious of disharmony. The people in Deut. 5: 27, 28, 31 ask Moses to be a mediator and receive the revelation and give it to them. God grants their request (Deut. 18:16, 17). This seems to concern the law especially (Deut. 5:27c, 31a).

When they came to Canaan they were not to be misled by going to divination (Deut. 18:9-11), for these pryings into the future are an abomination to Jehovah (18:12). The Israelites were to be honest with God (18:13). As a supply for their need and as far as needed, God gave them the prophet (Deut. 18:15-18).

2. Characteristics of the Prophet. (Compare § 3 above).

a) He is in each case "raised of God" and not a descendant of a prophet, that is the office is not hereditary, as was the office of the priest. The same is true of Jesus. He was God-given (John 1:14) and was not the product of the human race. So all true religion and the Kingdom of Heaven is from God and not from man (Rom. 9:6-13; Matt. 21:25, 26).

b) *He was an Israelite* (18:15, 18a). He was flesh of their flesh as was also their king (2 Sam. 5:1; Deut. 17:15b; Cp. Gal. 4:4, 5; Heb. 2:17, 18).

c) *Like Moses.* "Like unto thee," that is receiving his revelation directly from God, "face to face" (Num. 12:8; Deut. 34:10). The prophets after Moses were to build upon the foundation laid by him under the guidance and revelation from God and in vital intercourse with Him.

d) *He speaks God's word* (18:18b). Hence the frequent use by the prophets of, "Thus saith Jehovah." That is, his message was given him, and not evolved from within him, not even his own conclusions or inferences from divine manifestations in the history of the world. "Es war etwas Gegebenes," as Goethe claimed his best productions to have been. The prophets spoke even against their own inclination (Jer. 20:7-9). Hence the truths often lay unconnected in their minds and they gave it just as they received it from God. Only later fulfillment revealed the exact meaning of the God-given message (Peter 1:10, 12).

e) He *shall speak.* All God's Words (v. 18c). There was a divine compulsion in the case (Jer. 20:7-9). The prophet *spoke,* that is, communicated God's words to the people and therefore spoke in such a way that the people understood, using plain words, and all the arts of speech and action to impress the idea (Am. 1 and 2; Isa. 20:3; Ezek. 4; Jer. 18:19 etc.). He was messenger of God and he had to deliver the message without subtracting or adding from his own mind. He gave the word whether they heard or forbore (Ezek. 2:5, 7; 3:11,27). It was not the prophet's concern whether they heeded or not. The results he left to God.

f) *He therefore spoke With Power, dunamis, and exousia.* God's call and mission gave him the exousia, the authority. But with God's commission goes also His dunamis, power, to convert, save or damn, for it is life unto life or death unto death to all that hear it (2 Cor. 2:16; Jer. 23:23-32; especially vv. 28, 29; Jer. 5: 14; Isa. 55:11). In this respect the message of God differs from human wisdom (1 Cor. 2:4, 5; 2 Cor. 4:7; Isa. 33:11).

3. "The Prophet," an individual or a Class? There seems to be truth in both views here implied. To make this passage to refer to Christ alone would have been equal to saying to Israel in the hour of its need and temptation to go to wizards (Deut. 18:14, 15) and in their desire to have a mediator (18:16, 17; 5:27), "You

are right in asking for a guide and mediator (18:17), yet do not go to these, but wait and in 1500 years I will send you the true prophet like Moses." The passage can not be thus understood. There must have been an immediate satisfaction for a present need, and the passage must refer to

a) *A Succession of Prophets.* There was to be after Moses a progressive revelation to realize the Torah, or law of Moses. Of this revelation for the development, the prophet was the organ.

b) On the other hand the words "like unto thee" imply a unique ness of the one intended. There were other prophets before Moses. Abraham (Gen. 20:7) received original revlation, obeyed and lived it and founded a family on the strength of it. Then there was Miriam (Ex. 15:20; Num. 12:2; Micah 6:4) and the seventy of Num. 11:24-29. But Moses was like no other in his relation to God, for God spoke to him mouth to mouth (Num. 12:6-8). Though this peculiarity might have been granted partially, as it likely was, to the later prophets, the one spoken of must have had it in a unique degree, as he was to be the one who realized what Moses had laid down as a code of laws (Jer. 31:31; Heb. 8). The law, the code of laws, came by Moses but the grace to keep it and the truth of it came by Christ (John 1:17; 7:19; Heb. 3:2-6).

4. The Fulfillment in Jesus. Acts 3:22, 23, regards this passage as referring to an individual prophet, and claims that it was realized in Christ. Acts 7:37 does not make Stephen speak specifically of this passage as being fulfilled in Christ, but implies it because he is accused of preaching Christ and is arrested for it. In John 1:45 they say, "We have seen Him of whom Moses in the Law wrote." The Samaritans had only the Pentateuch and so the Samaritan woman could know of the coming Messiah only from this passage (John 4:25, 29). In John 5:46, 47, Jesus says, "Moses wrote of me."

We may say then that it was a line of prophets spoken of here, meeting the current need of the people, accompanying the development of the kingdom but culminating in the Christ, the last and real prophet, the New Founder of the Kingdom in its true inwardness and spiritual truth. No other prophet met in any deep sense all the conditions in the passage.

§ 27. Num. 23:7-10, 20-24; 24:5-8, 17-24. **The Conquering Star.**

1. Historical Setting. Israel had reached the "plain of Moab beyond Jordan" where they came against

a) *Balak, King of Moab.* Balak was in alliance with the Midianites (22:7), who are somehow identified with Moab's cause (Num. 31:9, 15, 16; 25:1). Balak fears Israel because of their great number (22:4) but also because he feels that they are divinely protected, for he resorts to divination (22:7; 23:23). He sends for a famous diviner on the Euphrates (22:5a) and induces him with money and honor (22:8) as was Simon Magus (Acts 8: 9-24). In his negotiations with Balak's committee, Balaam speaks of Jehovah. In his intercourse with God he says Elohim (22:12, 13, 18, 19, 22; 23:3, 4, 12, 18, 26; 24:11, 12). The angel of Jehovah resists him, but Balaam does not mention His name (22:21-35). Balaam says, God, in 22:23, but the author of the story says, Jehovah met Balaam (23:16; 24:1). It was the spirit of God that came upon Balaam (24:2).

Balaam is later mixed up with the Midianites and Moabites. (Num. 31:8, 9, 15, 16; 25:1). He knows Jehovah and is controlled by the spirit of Elohim (God) to such an extent that he is powerless to curse, and his enchantments avail not (23:23). Moses founded the theocracy. Balaam as a stranger sees it in the future and announces its glory.

2. Reiteration of Former Prophecies. There is practically nothing new in the prophetic utterances of Balaam. It is not likely that he repeats them from having heard them before from human lips. He repeats the following prophecies:

a) Of Abraham. By the seven smoking altars on the heights of Baal he repeats: (1) Israel's separateness (Num. 23:9b) from Gen. 12:1; Deut. 32:8; Ex. 33:16. (2) Its uniqueness in land and spirit, Num. 23:10a from Ex. 19:6; Lev. 20:24. (3) Its numerical greatness, Num. 23:10a from Gen. 13:16; 28:14.

b) *The Promise of Judah.* From the top of Pisgah (Num. 23:14) by other seven smoking altars he reiterates (1) the irrevocableness of the promise to Judah (Num. 23:19, 20). (2) The regal prospects. Num. 23:24 from Gen. 49:9 is of kingly significance here, as it is in Gen. 49 where it is followed by the mention of the scepter (49:10). (3) Jehovah's presence with Israel. Balaam sees Jehovah the God of Israel with them as their king, exultant (23:21b), and as Deliverer and Protector (Num. 23:22, 23; compared with Ex. 29:45, 46).

c) *Blessings of Abraham and Jacob.* From the top of Peor by the side of other seven smoking altars (23:27-30) in a vision

in ecstacy (24:3, 4), Balaam sees the blessings promised to the patriarchs, a divinely planted flourishing garden (Num. 24:5-7a). Its pupulation shall grow like grass (24:7a from Gen. 12:2; 13:16; 15:5; Isa. 44:2-5) and the king or kings promised to Sarah (Gen. 17:6, 16) and to Jacob (Gen. 35:11; 49:10). Israel's kingdom shall be great (Num. 24:7c) and exalted (v. 7c). The conquest promised Judah in Gen. 49:9-11 is repeated in Num. 24:8, 9a) and that of Gen. 12:3a in Num. 24:9b).

3. Balaam's Prediction. He speaks of "what this people shall do to thy people in the latter days" (Num. 24:14). For this failure to curse Israel Balak is angry with Balaam, withholds his reward (v. 11b) and orders him home: "flee thee to thy place" (24:11a). But as Balaam goes he delivers a Parthian shot at Balak.

a) *The Conquering Star* (24:17). This star is not near in space or time. The word "him" makes the star an individual person. The "scepter" in line four makes the "him" and the star a king (cp. Gen. 49:10). The origin of this idea cannot be referred to a natural, human source. It is divine, supernatural, and throws light on the Shiloh passage.

b) *Victory over Moab and Edom.* Over Moab in v. 17, over Edom in v. 18. Moab is mentioned first, for the prophecy was intended for "Balak's people" (v. 14). Sheth contracted from She'eth means rebellion, and hence sons of rebellion (Jer. 48:45), and stands for all rebellious opponents to Israel's rule (Ps. 2:1-4). On Edom, note the contrast between Edom and Israel (Isa. 25:6-9; Chap. 34 and 35).

c) *Victory Over Distant Nations.* Amalek, v. 20, the Kenite a Midianite tribe (Gen. 45:9) and not the friendly Kenites of whom was Hobab (Num. 10:29-32). Kain is the land of the Kenites. The word Kain means nest, eagles' nest, rocky height, mountain fastness. These people will fall a prey to Assyria's super-power (including the Babylonian). These devastating marches of these Euphrates nations will be appalling (24:23b). But God has a power to quell even these, namely, the Western maritime nations, Greece and Rome (24:24, compare Isa. 10:5-34). Kittim is Cypress visible in general in the west and southwest. Eber possible means the trans-Eupharates lands. The whole oracle is purposely vague.

Note. Num. 24:15-19 is the climax of Balaam's message? All terms are concrete. He sees no darkness in Israel.

4. Fulfillment. This came in Christ, the Son of David, and King supreme. See Matt. 2:2, "his star in the East." Hence the usurper called himself Bar Chochba, the son of the star, in Jerusalem, A.D. 135. In Rev. 22:16 we have "Offspring of David, Morning Star." Christ may not conquer by force all the nations here mentioned, yet what will not yield to His scepter, albeit a scepter of love and He a Prince of Peace, will have to vanish from the earth by force. (Orelli, page 144).

§ 28. Num. 25:12, 13. **The Everlasting Priesthood.**

1. The Historical Setting. Israel was, as a nation, to be a body of priests (Ex. 19:6), but could not as a whole stand before God because they were not holy (Lev. 10:3). As they, at Sinai, asked for and received a middleman in Moses, and later when the Levites were made prists, or mediators (Deut. 18:1-5) and from among these Aaron (Ex. 28:1), so here Phinehas, the grandson of Aaron functioned as mediator. He "turned my wrath away from the children of Israel" (Num. 25:11) after they had awfully defiled themselves (Num. 25:1-9), was "jealous for God and made *atonement* for the children of Israel" (Num. 25:10, 13). He killed the chief sinner in the defection (25:7, 8). For this service and character he was promised an everlasting priesthood (v. 13).

2. The Priesthood Everlasting. For this reason God made the priesthood represented in Phinehas everlasting in his house (v. 13). Here the emphasis seems to lie on the durability of the priesthood, not in its being in the line of Aaron or Phinehas for it later passes over to the tribe of Judah (Heb. 7:11-25). This appointment rests on a covenant of peace between God and Phinehas (Num. 25:12).

3. The Function of the Priest. Here the function of averting the wrath of God and of making atonement is ascribed to the priesthood. Everlastingness and efficacious atonement are found in Jesus Christ alone.

§ 29. Deut. 32. **The Progress and Goal of Redemption.**

This is Moses' last song regarding Israel.

1. God's Gracious Privileges to Israel (32:1-14). Israel's God is a rock "just and right" (vv. 4, 5). Though they are nought but a blot of what they should be (1. 5), yet He has been a Father to them in ages past (vv. 6b, 7), made them the center of nations (v. 8), chose them as His own (v. 9), nursed them (v. 10), and edu-

cated them (v. 11). This He did all alone and blessed them (vv. 12-14).

2. Israel's Thanklessness. Deut. 32:15-18. These very blessings turned them away from God (v. 15). They provoked Jehovah with their abominations, that is idols (vv. 16-18).

3. God's Judgments on Them, Deut. 32:19-34, or 19-33, 34. This is a look into the future.

a) *Evils Following Apostacy.* Vv. 19-21. God abhors them (v. 19) and lets them see the end of their course (v. 20). As they provoked Him to jealousy so will He provoke them (v. 21).

b) *God's Great Wrath.* Vv. 22-25. This was manifested by fire (v. 22), by war (v. 23, 25) famine and wild beasts (v. 24).

c) *God's Wrath Checked.* This was done for His name's sake (vv. 32:26, 26). He would destroy them entirely, but lest the enemy exult over it, He desists (v. 27).

d) *What Might Have Been.* Deut. 32:28-33. "For they are a nation void of counsel" connects with v. 26: "I said I would scatter them afar," where: "I said" means I had determined, and the reason is that they were so foolish (v. 28), nor considered the consequences of sin and the glory of obedience (vv. 29, 30). Jehovah is God (v. 31), and they, the enemy, have no such Rock, but are living the part of a poisonous plant (vv. 32, 33). Verses 32, 33, may also refer to Israel and prove v. 30.

4. God's Mercy-Council for Future Days. Deut. 32:34-43. God does not reveal what is in His heart of hearts, vengeance on Israel's foes,—or on still impenitent Israel,—(v. 35). He will judge His people, eliminating sins by punishment, or He will judge them and repent when He sees how low they have come through the evils of vv. 24-26 or v. 36 line 1. The gods in whom His people trusted will then be of no avail (v. 37, 38, compare vv. 18-20). With an oath (vv. 39,40) He swears vengeance on Israel and His foes (vv. 41, 42).

Note on v. 43. "The above portrayed destiny of Israel: Apostacy, punishment, conversion, deliverance from foes, reveals to the heathen also the hand of Jehovah, and leads them to praise Him and call His people blessed, possibly against their will, as did Balaam (Num. 24:5ff; Isa. 49:23; Mal. 3:12). The conversion of the Gentiles does not directly follow, but Israel is a blessing in the earth (Isa. 19:24), a people whose salvation will be acknowledged

by all, and will lead the nations to desire to have a share in their God." Strack Com. in loco.

5. The Day of Jehovah. This chapter (Deut. 32) and especially vv. 22-25, 39-43, forms the basis of the prediction of the judgment, the Day of Jehovah. We put here the other Pentateuch references to this day.

a) *Ex. 23:20-23.* God in the angel will be in Israel (v. 20) and fight for them if they obey.

b) *Lev. 26.* There are here promised (1) all manner of blessings on obedience (vv. 3-12), (2) all manner of curse on disobedience (vv. 13-39), (3) pardon in case of repentance (vv. 40-45).

c) *Deut. 28.* Here also are blessings on obedience (vv. 1-14), (2) curses on disobedience (15-68), (3) acceptance on return to God (Deut. 30).

Summary of Chapter Three.

We here come on the stage of Israel as a nation, as a priestly, royal and prophetic people devoted to God. They are His son, His firstborn with an eye to the rest of the race, to rule in His name and to mediate as priestly people. Universal blessing comes through Israel as center (Deut. 32:8). An everlasting priesthood rises and is looked for. The future of Israel is outlined by Moses and their success or failure will depend on their obedience to God. Yet should they fall away and return, they will be received by an ever merciful God and Father.

Literature on this Chapter.

Briggs, pages 100-120; Orelli, 125-147; Davidson 16-29; Beecher 217-228; Ottley 131-145.

CHAPTER FOUR.

THE DAVID-SOLOMON PERIOD.

§ 30. Judg. 5. The Song of Deborah. (Davidson c. III).

1. The Struggles of Jehovahism. This struggle with heathenism characterizes the Period of the Judges. The Israelites were cast into a weltering mass of heathenism and had to fight to maintain their religious purity. Their own constant tendency away from Jehovah, plus the material attractions of heathenism brought forth an illegitimate religion of syncretism (Gideon. Judg 8 and 9).

2. The Force for the Good. The intervention of Jehovah, when the need was greatest, was what kept the ship from foundering. Note the plan of the book in Judg. 3:7-11 and the successive Judges as deliverers, men of God who led Israel back to Jehovah.

3. The Song of Jehovah's Supremacy. The song in this chapter is a praise of Jehovah (v. 3). "The stars in their courses fought for Jehovah (v. 20)." The angel orders Meroz cursed for not helping Jehovah (v. 23). It prays for Jehovah's success (v. 31). The song records the progress of the cause and Kingdom of God and is in so far forth Messianic. The Second Person in the trinity, for whom and through whom all things have come to be (John 1:1, 2) "and upholding all things by the word of His power" (Heb. 1:1, 2), carried the chosen people of whom He is the center, through this period of storm and stress.

4. Heathen Elements. There is no historic evidence that any heathen elements were taken up by the genuine, legitimate, Jehovah worship, and the presumption is that there were not. (Davidson 30-39).

§. 31. 1 Sam. 2:1-10, esp. 10. **Jehovah and His Anointed.**

1. The Historic Setting. After long and intense prayer to Jehovah, Hannah gave birth to a son. Her reproach in her home was thus taken away by God. This was the occasion of a poem in which she generalizes the principle of divine government. God raised *her* up. He *always* raises up the lowly.

2. Jehovah Judge of all the earth (1 Sam. 2:3c, d, 10). Here the judge not only decides the case and pronounces sentence but executes it. He espouses the cause of the weak, is against the haughty and proud, and lifts up the poor and needy (2:4-9).

3. His Messiah. (The 4th and 5th lines in v. 10). Because He is such a Judge he will establish the cause of His Messiah, His anointed, His King. The idea of a king in Israel is here looked upon as God-willed and is not entirely new in Israel. There were kings over the people round about them (Gen. 14, Ex. 1:8), and promised for Israel to Abraham and Sarah (Gen. 17:6, 16) and to Jacob (Gen. 35:11). Regulations for a king's election and life were given by Moses (Deut. 17:14-17). Here in 1 Sam. 2:10 Jehovah will set up a King and an Anointed One, Meshiach, a Messiah.

4. Fulfillment. Luke 1:46-55, the Magnificat, is an echo of this song of Hannah, a realization of what was here longed for,—the Anointed, the Christ had arrived.

§. **32.** 1 Sam. 2:27-36, esp. 33, 34. **The Faithful Priest.**

1. The Fall of Eli's House. The cause of the fall was the sins of Eli's sons (2:12, 16c, 17, 29), and this was caused by Eli's lack of discipline (2:22, 25, 29). The coming of the fall was revealed through a "man of God" (2:27-36), and to Samuel (3:10-14). This was a reversal of the promise in 2:30.

2. The Doom of Eli's House (2:31-35). There was not to be an old man in his house (v. 31). Eli was to see the fall of the sanctuary (v. 32), and the extinction of his house (vv. 33, 34).

3. The Priest Successor (2:35). The successor to the house of Eli was to be a man after God's own heart, a priest forever before God's anointed (cp. 2:10).

4. Eli's Descendents. If there were any left at all they were to be so poor that they will have to beg a crust of bread at the hands of the true priest and successor (v. 36) who will be High Priest (Heb. 2:17; 4:15).

§. **33.** 1 Sam. 16:1-13. **The Anointing of David.**

1. The Israelite King. The conception of the Israelite king is the Messiah, the anointed, God-endowed One. Even Saul, as the anointed one was sacred to Jehovah (1 Sam. 10; and 24:6, 7; 26:9), that is, he was meshiach yahweh, the Messiah of Jehovah.

Israel's covenant relation to Jehovah culminated in a king, not a man deified but the representative of the people and of God. While elected by the people he was the gift of God to them (1 Sam. 9 and 16:1, 7, 12), and through the prophet he was always subject to God. Of all the kings that ruled in Israel it seems that only David was a man after God's own heart (1 Sam. 13:14). The throne of David was never absolute, but always within the limits of the Torah, the constitution, laid down by Moses in the Pentateuch. At first David was chosen for his own sake. Later his house was given hereditary possession of the throne (2 Sam. 7, 14-18) but still as it appears subject to the will of the people as in the case of Rehoboam when at least a part of the people seceded. God seems not to have regarded the possession of the throne by the house of David subject to recall. At the time of David, the Israelites had God's law, His land, a priesthood, a prophetic order, a monarchy and a local center. Henceforth they had their mission, but needed discipline and spiritualizing. Perhaps this was aided by the division of the kingdom.

2. The Theocratic Import of the Anointing. The anointing of David, as a "man after God's own heart," that is in his capacity as king, eliminates the anti-theocratic element in their request for a king, like the kings of the nations" (8:5; 13:14; 15:22, 23), which was an element in Saul's rule and came to a head in his insubordination to his Overlord, Jehovah, the real King of Israel. David became the ideal king and Messianic type, of the succeeding kings, and his kingdom became the type of the Kingdom of God (2 Kings 1:32, 33).

3. The Spirit of Jehovah. (1 Sam. 16:13). At Saul's anointing the spirit of Jehovah turned him into another man (10:6). It endowed him, the king elect, with ability for his work (cp. Num. 11:29; Judg. 6:34; 14:6). When Saul failed to do his part, when he set his own will over against the will of God, the spirit, the king-spirit (?) left him and an evil, self-spirit (?) took its place. The spirit went from Saul to David (16:13, 14). The spirit seems to have been and now is, the plastic dunamis, dynamic force, that molded the theocracy or kingdom, and finally filled the Christ, the incarnation of the kingdom, that is of the King. (Matt. 3:16, 17; John 3:34; 1 Sam. 16:13, 14; Rom. 8 and 2 Cor. 2:10-16).

4. Israel's Hope. Israel's hope for the future is here beginning to be realized, at least so far as David, the ideal king, or

type is concerned. Thus the promise to Abraham (Gen. 17:6, 16), to Jacob (Gen. 35:11), of Balaam's star (Num. 24:17) and Hannah's hope (1 Sam. 2:10) all begin to take on form and substance.

Note. On §§ 31, 32, and 33 see A. B. Davidson, chapter IV.

§ 34. 2 Sam. 7:11-16. **The Covenant With David.** 1 Chron. 17:10-17.

1. The Adoption of David's Seed. This was divine adoption, not of David personally, but of his seed (7:12, 19). The word zera, seed, is a collective idea. "The sure mercies of David (Isa. 55:3) look beyond Solomon. So does "thy servant's house a long time to come" (v. 19). The sonship of Israel (Ex. 4:22; Deut. 32:6) is now given in concentrated form to the house (son) of David, conditioned on or consisting in ethical relationship, which in this case was to be personal and individual so as to be perfected, because to be ethical there must be an individual will.

2. Chastened but not Rejected. 7:14, 15. The sonship is inalienable, a rod, not a sword is the instrument of punishment to be used on him (v. 14). Heathen kings *are* gods and not disciplined by the gods, hence they are not morally responsible. There is here chastizement and mercy (Heb. 12:6). Sin makes supremacy and victory difficult, but not impossible. Saul lost his crown, but here the crown is assured.

3. An Everlasting Dynasty. 7:12, 13, 16. The idea "forever" is here positive, for it concerns God, it is God the eternal that says it. He also says, "I will establish" (vv. 12, 13), "made sure" (v. 16), and the word "forever" is three times repeated (vv. 13, 16). And again God says, "my loving kindness shall *not depart* from him" (v. 15). David also understands the revelation and promise to be forever (vv. 19, 24, 25, 26, 29). The same idea is found in (Ps. 89:28, 29, 34, 35-37). It was forever (7:13) an everlasting covenant (2 Sam. 23:5). Royalty was to be permanent in David's house and in the land of Palestine (?) (1 Chron. 22:8).

4. The Divine Presence in the Temple. 2 Sam. 7:13a, cp. v. 10. This house built for Jehovah brings the dwelling in the tents of Shem (Gen. 9:24-27) and in Israel (Ex. 25:9) into relation with the Son of David, the king.

5. The Fulfillment. This took place in several ways.

a) In Jesus who was a Son of David (Matt. 9:27; 15:22; 20:30; Rom. 1:3), being addressed as such and hosannas were ascribed to him as Son of David (Matt. 21:9, 15) and not resented by Him.

b) *Joseph the Husband of Mary.* The legal father of Jesus was the son of David (Matt. 1:27; Luke 1:27). Jesus was of the seed of David perhaps through his mother, physically, and merely legally through Joseph, the Bible makes very little, relatively, of the physical descent.

e) *Eternity only in Jesus.* The everlasting reign of the house of David could not be ascribed to a mere man. The scepter in Num. 24:17 is, here in David's house, everlasting and so must be in the hands of Jesus. The Lion of the tribe of Juda (Gen. 49:9) is *Jesus*, "the Lion of the tribe of Judah" (Rev. 5:5). So the seed of Gen. 3:16 is here focused in the Son of David.

d) *The Ideal Temple.* The soul of the temple and of the tabernacle before it (Ex. 25:8) is the indwelling God. The ideal is Jesus "in whom dwells the Godhead bodily" (Col. 2:9; John 2:19-22; 1 Cor. 3:16, 17 etc.). The temple in its true sense remained unbuilt even in Zech. 6:12. In this passage the Person who was king and priest in one was called Branch and is still future in His work of building the house of God (Compare 2 Sam. 7:13 with John 2:19-22). The house built by Solomon was a symbol of Israel, among whom and in whom Jehovah dwelt. It was dedicated by the entrance of the ark, the symbol of Jehovah's presence (1 Kings 8:46). It was later desecrated by Jehovah's leaving the house because of their sins (Ezek. 8:6), and when their sins, which caused Him to leave, are removed He will dwell with them again and forever (Ezek. 43:6-9; 37:26, 27; Luke 13:35).

6. General Remarks on 2 Sam. 7:12-16. This passage is the foundation of all subsequent Messianic prophecy in the prophets and the Psalms. The echo of these words is heard until they are taken up by the angel in the Annunciation. (Isa. 4:2; 7:14; 8:8; Ps. 89; Jer. 33:15; Zech. 3:8; Luke 1:22, 23).

§ 35. Psalm Types.

The Israelite kingdom reached its climax in David-Solomon. Hence their life and songs, in spite of inherent imperfections, are typical of Him who is the embodiment of the kingdom in its true spiritual sense. Especially the psalms are typical. It seems (1) that special occasions were celebrated and later Messianically interpreted (Ps. 45, Orelli page 167). (2) The dangers and oppositions which Israel had to face brought sufferings and humiliations in which they were the forerunners of the Christ. (3) David was the

type of the believing soul of the true, God-devoted king. All this was, under the Spirit's guidance, idealized in the psalms and to be realized in the Christ. All poetry idealizes, universalizes the particular, but the inspired idealization is of superhuman origin, and so is made real in the Christ. "David idealized himself as the anointed and so became prophetic" (Delitzsch on Ps. 22).

David, or the son of David, was close to God the true King. He was vice-king, representing God to the people and the people before God, that is, as the impersonation of the national covenant, or theocracy, he represents the people before God, he is priest-king. Under prophetic stimulus this idea made itself felt, as in the regal psalms, where a Davidic kingdom is God-chosen. God is invoked for it or for the king etc. (Orelli page 168).

We have the following groups of Messianic psalms.

1. Regal Psalms. Ps. 20, On going forth to war; Ps. 21, The king's birthday; Ps. 45, The king's marriage with a king's daughter; Ps. 18, War and triumph; Ps. 72, Not martial valor, but regal justice are like dew and rain on the land (1 Kings 3:5; 2 Sam. 23:4). *2. Passion Psalms.* David's suffering from persecution was unmerited, malignant. In him we see the image of the glorious King and mysterious Martyr. These psalms reach beyond David and so in their ideal are fulfilled in the Son of David. Psalms by David are 2; 4; 6; 7; 11; 17; 18; 22; 41. Davidic are, 41, where the person is a king (vv. 5, 7, 10); innocent (v. 12), and a traitor is mentioned (v. 9, cp. John 13:18). Davidlike suffering is found in Ps. 54; 56; 57; 59; 22.

§ 36. Psalm 8. **The Ideal Man.** (Beecher 313-343).

1. Gen. 1:26, 27. This psalm is a poetic version and expansion of Gen. 1:26, 27. In the psalm the details of man's dominion are given.

2. Contrasts. There is a contrast given between man's physical insignificance as compared with the illimitable heavens above, that is with the universe (v. 3, 4). Man's great dignity in the moral and spiritual estimation is to be realized in the day of his completion (v. 5). Lordship is the result of his mental, moral and spiritual worth (vv. 6-8). Man is what he is by the grace of God. His greatness is rooted in his relation to God (v. 5).

3. New Testament Fulfillment. In Heb. 2:5-10 the psalm is applied to Jesus as the first fruits, the Man pre-eminently. In

Jesus and through Jesus this lordship is realized (2:10). Even Jesus himself is not yet Lord of all. (2:9). In 1 Corinthians 15: 45-49 the second Adam, or man, is said to be pneuma zoopoioun, a life giving spirit, while the first Adam is merely psyche zosan, a living soul. Hence Jesus is not only the realized man, but the source of the true man. The plural of the verb "let us make" (Gen. 1:26) implies the divine fullness of the realized man (Eph. 1:22).

§ 37. Psalm 16, vv. 9-11. **The Ideal Man Triumphant in Death.**

1. Fellowship of Man with God. Man made in the image of God is made for fellowship with Him (Ps. 8 and 1 Cor. 1:9). With this compare Enoch who walked with God and was taken to Him (Gen. 5:24) and Noah (Gen. 6:9) and others. But fellowship is a voluntary and active relation. "In thee do I take refuge" (16:1). "I have no good beyond thee (v. 2). Even the indirect fellowship with God through His saints, the ideal man chooses (v. 3). He drinks life and love out of God as out of a cup (v. 5), and his real fellowship with God (16:10).

2. After-death Fellowship with God (16:10). This fellowship which in this life is his all and in all (vv. 2, 5, 6) will be so essential and necessary to man, will be so real, having its source in God the eternal, that it cannot end even in death or sheol (v. 10). David is conscious of union with God, and sure of its continuance even in death. He does not use the Hebrew negative 'al, as is done in petition, but lo' and so expresses the *conviction* that God will not forsake him in death. This is a bold faith in immortality, as is also found in Ps. 73:23-28, where God is his all, his strength forever (73:23, 24). Those who forsake God will perish (73:27; Ps. 49: 14, 15).

Note. In Acts (2:25; 13:34) this psalm is applied to Jesus.

§ 38. Psalm 110. **The Conquering King.**

1. Outline of the Psalm. According to Matt. 22:41-45, David is here speaking of the coming, promised King of 2 Sam. 7:14-18. So he has in mind the Messiah in 2 Sam. 23:3b-5. The speaker is David and he speaks of his son as his lord, hence the Messiah. Some make the speaker to be a prophet, bringing a message from Jehovah to the king, the prophet's lord. So Orelli, and Kessler in Com. on Psalm 110. The message further states that Jehovah had

a place for him at His side (v. 6); that Jehovah will give him victory over his foes (cp. Ps. 2:8, 9); that his own people will be loyal to him, and that he will rule as Priest-King for ever. After the above decree, the conquest is described (110:5-7).

Hence the outline, 1-4, the decree, v. 5, His rule, vv. 5-7, Conquest (Mark 12:35-37).

2. The Co-regent with God. V. 1. Perhaps the fact that the throne of David was by the side of the ark was the symbol of this spiritual fact, that Jehovah was by the side of the king, that is, it was the sacramental sign of the divine presence. Being by the side of Jehovah, the king shares the honor and power of God.

3. Victory over Foes by Jehovah. 110:1b, 2. The real conqueror here is Jehovah, the king being only a vessel or instrument (cp. Judg. 6:34; Rev. 6:2 where the Lord does the conquering). He shares the toil and danger, being anointed to wrestle as well as to reign. There is here a warlike element in the king (Rev. 19: 13-16; 2 Thess. 2:8). These wars bring the world to the feet of Jesus and so serve His purpose of love.

4. Zion, the Seat of the Kingdom. 110:2, Cp. Ps. 2:6. This also is symbolic, the seat of the then kingdom of God, and the place of the divine presence which later was to be in Jesus (Col. 2:9) and in the heart of His people (John 4:22-23; Heb. 10:19-21; 1 Cor. 3:16; 6:19).

5. The Priestly Volunteer Army, 110:2, 3. The King's subjects are holy, in "priestly garments," abundant, fresh as the sparkling dew of the morning.

6. The Davidic King as Priest-King, 110:4. This verse being the middle one of the seven, seems to be focal. Priesthood is added to the royalty of Psalm 2:7 and 2 Sam. 7:12-16. There is added here the confirmation by the solemn oath of the Most High. King and priest in one have the quality that enables the one to be eternal, the promise of an eternal office. It is not sure that David was in any sense a priest, or that he ever officiated as such, hence this was then an idea which, as to its realization, was still future. There is also here an idealization of a *present* kingship, but a new idea is creatively revealed from God, to be realized in the future in Jesus and not in any earthly ruler, not even in David, for David distinguishes between himself and this Lord of his (Matt. 22: 41-45).

7. New Testament Fulfillment. Heb. 7 argues that Melchizedek was superior, as priest, to the Aaronic priesthood (Heb. 7:4-10). So Jesus was priest, not by inheritance, but like Melchizadek, by direct appointment for his own sake personally (7:3, 15, 16, 17), and as He is immortal it is a priesthood for ever (7:23,24), and sworn to by an oath (7:20). The idea of a union of priest and king lies in the fact that Jesus was of the royal tribe of Judah and not of the priestly Levitical tribe (7:13, 14). Like Melchizedek, He was not only Priest (7:11), but King also (7:2). In fact Melchizedek is introduced as "king of Salem and priest of God" (7:1). It was a priest on a throne (Heb. 8:1; 10:11, 12). In Ps. 110:5-7 there seems to be the description of the realization of the ideal under God and by His aid, perhaps the last conflict and the one from which the Priest-King comes forth weary but refreshed by Jehovah (110:7).

§ 39. Psalm 2. **The Enthroned Son of God—Messiah.**

1. Outline of the Psalm. (a) Rebellion,—scene on earth, vv. 1-3. (b) Jehovah's answer,—scene in heaven, vv. 4-6. (c) The decree, the Son,—scene in Zion, vv. 7-9. (d) Admonition, vv. 10-12.

2. The Enthroned Messiah. Ps. 2:6-9. This is the divine decree.

a) *Messiah versus the Rebels.* In the face of the rebellious hosts, God declares He has a fixed throne for His King. In v. 6 instead of "Yet I" the Hebrew has simply "and I" with the I emphatic and set against the hosts. This is all that is needed as a defense against their uprising. Zion is the capital of His kingdom, the center of His realm.

b) *Contents of the Decree,* v. 6. He is the Son of God declared or crowned as such. Today, means now, perhaps the eternal now, or it expresses certainty. This stresses the sonship, and so "against His apointed" (v. 2) is against Jehovah Himself. "Take counsel . . . it shall not stand,—for God is with us" (Isa. 8:8-10).

3. The Gift of the Nations. 2:8. This includes the nations of the whole earth. They are given, not without their choice, for this is demanded by the ethical nature of God, and man made in His image. Though force may lead the way (are they not clay in His hands?), yet free-will is an essential element in God and man. Hence the author admonishes the nations to submit of their own free will lest God's anger be aroused. The very love of God does not brook endless resistance (Ps. 110; 2 Sam. 7).

4. The New Testament. Acts 4:25 applies this passage (Ps. 2:1) to the persecution of Jesus by the elders and rulers (Acts 4:8), by Herod and Pilate (Acts 4:27). The psalm has not yet been realized, when it is realized it will be so under Jesus (Acts 13:32, 33). In Rom. 1:4 we have a parallel to "this day have I begotten thee." Here Jesus is declared to be the Son of God by the resurrection from the dead, which event gives proof of His divine sonship. That Heb. 1:5 applies this psalm to Jesus does not prevent us from applying it primarily and in a lower sense to David.

§ 40. Psalm 24. **Zion, the Abode of the Jehovah-King.**

1. The Psalm. When David brought up the ark, that is the symbol of God's presence, to dwell with him in the Holy City, the question was, Who is able, or fit to dwell with God in this holy place? and when assured that Jacob, the true Israel was able because clean of hand and pure of heart, Jehovah comes dramatically to enter His sacred city.

2. God with His People in Zion. This is the *divine* line of prophecy, the descent of Jehovah. See the idea in Shem (Gen. 9:27) and the tabernacle in Israel (Ex. 25:8). Zion localizes the idea of the Church of God, and this Zion is henceforth the pou sto, the fulcrum for all of God's actions. It is His abode (Ps. 2:6; Joel 4:21; Isa. 8:18; Jer. 8:19). The Messiah's throne is here (Ps. 2:6) and Jehovah's house and temple (Isa. 2:2). It is the city of the Great King (Ps. 48:2), where He reveals Himself (Ps. 110:2; Amos 1:2; Joel 3:16). Here is the abode of the blessed redeemed (Ob. 17; Isa. 25:6-8). From here God works on the world (Am. 1:2). It is the symbol of the Church (Gal. 4:24-26).

§ 41. Psalm 18:43-50 (2 Sam. 22:44-51). **Jehovah's Advent as Deliverer.**

1. Outline of the Psalm. The subject is the Deliverance of David. A) *The Deliverance* (vv. 1-19) (a) David's address to Jehovah (1, 2); (b) His call on God in his distress (3-6); (c) Theophany amidst terrors (7-15); David delivered (16-19). B) *The cause of the deliverance* (vv. 20-30); (a) David's loyalty to God (20-24); (b) God's faithfulness (25-30). C) *Thanks and praise for deliverance* (31-50).

2. David as God's Anointed. As such he is (a) Delivered from

his enemies (vv. 30-39); (b) given the victory over his foes (40-42); (c) made king over the Gentiles (43-45, cp. Ps. 2:8, 9); (d) defended by Jehovah against their attacks (46-48). (e) All this is done *because* he is God's anointed (v. 50a), but especially (f) will God care for David's seed (v. 50c; cp. 2 Sam. 7:12).

§ **42.** 2 Sam. 23:1-7. **David's Swan Song.**

1. The Inspiration of David, vv. 1-3a. These are the last words of David (v. 1). He claims for this oracle, divine inspiration. Compare Balaam's claim (Num. 24:3, 4, 16). He had the spirit of God (1 Sam. 16:13). This is not said of Solomon who was only anointed (1 Kings 1:39) with a political anointing, and his gift was the spirit of wisdom (1 Kings 3:12). Solomon philosophized on the faith in the soul of Israel. He was a man of rest (1 Chron. 22:9) and enjoyed the fruits of David's war and strife, but David was inspired.

2. The True King, 23:3, 4. This is a picture of the genuine king, righteous, God-fearing, glorious. In contrast with this is the ungodly, which are as a thorn hedge, fit only for the fire (2 Sam. 23:6, 8).

3. *The Sure Covenant of the Future,* v. 5. David sees that the picture of vv. 3, 4 is not for him personally nor for the present generation. This he means when he says, "For it is all my salvation and all my desire, although he maketh it not to grow," that is, not now. But God's covenant he is sure of for he calls it "an everlasting covenant." This is the covenant of 2 Sam. 7:12-16, the sure mercies of David (Isa. 55:3). David dies, but the king will live. According to Orelli verse 3 is conditional, v. 4 the conclusian, and also v. 5 the application to David's own house.

§ **43.** Psalm 72. **The Righteous King.**

1. Outline of the Psalm. A) *Petition* (vv. 1-7) as to the nature of the kingdom or rule of the king, (a) May God help him to rule in righteousness (1-4) and (b) cause the rule to endure forever (5-7); B) *May he have* universal dominion and world-wide sway (8-14); and C) May his kingdom *be blessed* as well as enduring (15-19).

2. Indirectly Messianic. The psalmist sees the king of his day (Solomon?) in the light of the Messianic king, which may have been done in the case of any Israelites king since the time of 2 Sam. 7. It may be Solomon's ideal of himself.

The psalm speaks of a kingdom wide in extent (72:8-10), of peace without trouble (v. 7), not of war but of Godlike justice (1-5), the ideal of David (v. 6; 2 Sam. 23:5), a kingdom endless in time (vv. 5, 7b, 17). The king's special care will be the welfare of the poor (vv. 4, 12-14).

Note. This psalm echoes other predictions. 2 Sam. 23.4 in v. 6; Num. 24:19 in v. 8; Gen. 12:3; 22:18; 26:4 in v. 17b, making this king the heir of the patriarchal promises.

After Solomon and the Division the ideal was more strongly futurized because the Davidic kings became more degenerate (Orelli, page 172).

§ 44. Christ in the Song of Songs, Cp. Hos. 1-3; Eph. 5:25-33.

1. The Book. There are two views as to who is the lover in this book. (a) Some hold that the book is a poem about, or recording, the marriage of Solomon with the Shunamite, speaking of her love for him and his love for her. (b) Others think that it sings the pure monogamous love of the fair Shunamite for her shepherd lover and betrothed, whom she will not leave for all the wealth and fame of even a Solomon. On this view it first celebrated pure marital love and was then transferred to the Love that exists between Christ and the Church, His Spouse. Cp. Hosea.

2. The Typical Interpretation. It seems strange that Solomon with his sixty wives and eighty concubines (6:8) should be the type of Christ, and such love the type of religious devotion. On the Shepherd Theory, the shepherd is the type of Christ and the woman's love for him is the type of the true religious devotion to Christ.

Note. The interpretation depends largely on the assignment of the parts to the various persons and this is difficult as there are no indications in the text. There have several attempts been made to assigns parts. So Terry, Song of Songs, Hunt and Eaton, Cincinnati and New York, 1893.

§ 45. Job. 17:3; 33:23-28. **God Surety with Himself.**

1. The Book of Job. It is a poem of religious philosophy, a dramatized history of the inner struggles of a righteous man in his relation of love and devotion to God, which causes his sufferings, and which is allowed by God in order to demonstrate to Satan (and to a Satan-inspired world) that true devotion to God is a fact on man's part, as well as faithfulness on God's part. In the development of the problem the Messianic elements come to view.

2. God's Pledge. Job 17:3. Job has been nagged by his "friends," charging him with unusual sins, which he denies until he is weary. On their theory he is justly suffering, but he denies this stoutly. He flees to the very God who seems to persecute him, from God the Judge to God the Mediator, thus making a distinction in God which is later developed in the Redeemer, mercy shining through justice (cp. 2 Cor. 5:19).

3. The Redeemer. Job. 19:23-27. In desparation at the vexations and persecutions of his "friends" (19:21, 22) he cries out in deep emotion, and at the same time in strong conviction of his innocense of their charge, (a) desires that his cause, which he knows to be just, were ineffaceably put on record for future adjudication and justification (19:23, 24). (b) He has an inward conviction, that he has a Goel, sponsor, who will take up his cause and set it right against his foes and their wrong accusations. In our case our sins are our enemies and Christ our Goel. The Goel in Hebrew custom was a brother or near relative who avenged the death or injury of one of his near relatives. In the eyes of the man who innocently slew his neighbor, the Goel was an enemy and the City of Refuge was salvation (Num. 35:12-28; Deut. 19; Josh. 20). Goel is here in Job translated "avenger," and in Ruth "near kinsman." Job is sure that there is such a one somewhere, and that he will appear at last in his behalf (19:25), and if not in this life, then in the life to come, outside of this life of flesh, and face to face with God. He will be vindicated (19:26), and that on terms of open friendly interview. (19:27).

4. The Development of the Idea of a Daysman. The idea of a Daysman or Mediator is first mentioned in Job 9:33, "There is no umpire that might lay his hand upon us both," where it is a longing to be realized. In this restless struggle against the wrong accusations of his friends he says, "Even now, behold, my witness is in heaven, and he that vouches for me is on high" (16:19). In 16:20, 21 Job has an intuition that God is after all a God of love, behind the clouds now hiding Him. In 19:25-27 he rises to the *conviction* that he has a Mediator for he says, "I *know* that my Redeemer liveth, and at last he will stand upon the earth" even "out of my flesh I shall see for myself." From 16:22; 17:1-3, 13-16 it appears that Job did not expect vindication in this life.

5. Adjustment of Life's Contradictions, 19:23-27. In Psalm 16 the just man hoped to live on with God beyond the grave. Here

he looks for some adjustment, some Adjuster of life's wrongs and riddles, after death, if so it must be. In Rom. 8:33, 34, it is Christ, and that in the beyond, who adjusts and pustifies. In Job 19:25b an after-man arises from the dust, on the grave of the unjustly treated man, as his Goel. The illtreated man will then be unhampered by fleshly limitations (19:26b) and will thus be more able to stand his ground than here *in* the flesh (19:7-12). A just God, as Job feels God must be in spite of appearances to the contrary (13:20-28; 16:11; 19:6), demands equity, if need be after death, hence the desire for immortality and its hope. What in 14: 13-15 is a mere longing for respite till His wrath be over, is in 16:18-21 a bold demand or assurance that "my witness" *is* in heaven (16:19a), "the right of man with God" (v. 21), and in 19:25 a joyous certainty, "I know," which is better than the wish of 19:23, 24. The Goel is Eloah, God, the undying Daysman. Compare Mark 12:26, 27: The God of Abraham is not the God of the dead but of the living.

6. The Kopher, Lutron, Ransom. Job 33:23-28. Elihu takes up the same thread of accusation of sin and punishment and tries to show that Job's punishment is remedial. Under this discipline, he says, man comes near to death (33:19-22). The Malak, angel, messenger (v. 22) is a messenger from God, and is a letz, an interpreter (cp. Gen. 42:23, where the same word is used), who will now show the man thus disciplined, what God's gracious purposes with him are, and what the man is to do in this case, that is "what is right" (v. 23). He is one of the thousand (Rev. 5:11) around His throne, ministering to the needs of His people (Heb. 1:14). The man then repents and God is gracious to him because God has found a ransom, whatever the ransom be, perhaps the man's repentance (v. 27b), or suffering (vv. 19-22; 36:18; Isa. 40:2), or some unmentioned future atonement. Whatever it be, God is satisfied and pardons and restores the man (33:26-28) to full and joyous fellowship.

This seems to be the genesis of the idea of a reconciliation on the human side, a preparation of man for fellowship with God. (Mal. 3: 1a; 4:6).

§ 46. Prov. 8:22-31. **Metaphorical Conception of Wisdom.**

1. The Contents of the Text. (a) Wisdom was begotten of God and was with Him before creation (22-26), (b) was present at creation (27-29), (c) took delight in all of God's works, (v. 30),

(d) especially in the creation of man and earth, the abode of man (v. 31).

2. Interpretation. Jesus represents wisdom as speaking (Luke 11:49). The word "logos" does not indicate a simple word but the word as the equivalent of thought, expressed or unexpressed, and so logos means wisdom as framed in words. This chapter in Proverbs prepares the way for the New Testament doctrine of the Logos (John 1:1; Col. 1:17, "in him all things consist" and Col. 1:25-27, "The *word* of God, even the mystery . . . the glory of this mystery among the Gentiles which is Christ in you."

Perhaps we may say that when God made man in His own image there was before Him the image of the Second Person of the trinity, and that this is the worldward side of God. Man, not as an atom, but as a totality, an organism, was made through Jesus (John 1:1, 2; Col. 1:17; Rom. 11:36), but man as a race in Christ implies all other things (Rom. 11:36) all things are integral parts of mankind, his kingdom, home and temple.

As we ask about a new machine, etc., What is it? and mean What is it for?, what is the thought in it?, so the wise men of all times asked about the world, about life. Israel's wise men gave their answer in Prov. 8:22-31. The soul of the world is wisdom, an ideal that was and is before God, but an ideal then already a reality in the Second Person. This was the Word, the thought, a living thought with God, "pros ton theon" (John 1:1), but became sarx, flesh or man, (John 1:14) in the historic Christ. This is the New Testament Logos. Christ is the meaning of the universe, the soul of history, the answer to the riddle. Only from this its Head can the body, or any part of it, be understood. The Church is Christ's body, a temple, and Christ is the meaning of it. To this solution Old Testament wisdom was striving. (Delitzsch §§ 15-22).

§ 47. Psalm 45. **The Bridal Poem of Messiah.**

1. The Outline of the Psalm. A) *The Royal Bridegroom* (vv. 2-9). (a) His beauty (vv. 2,3); (b) The justice of His rule (v. 4); (c) The success of His arms (v. 5); His faithfulness to God (vv. 6, 7). B) *The Bride* (vv. 10-15), (a) The bride herself (vv. 10-12); (b) Her adornment for husband (vv. 13-15). C) *Good Wishes* (16, 17).

Note. It is impossible to say whose marriage is here celebrated,—some Israelite king, but which one?

2. The Interpretation. Whoever may be the king for whom

the poem was written, he was a descendant of David and so in the Messianic line. The Psalm is very generally recognized as Messianic. The marriage of any Israelite monarch could suggest the ideal that could be realized for His Church only by the divine King. Heb. 1:8, 9 quotes Ps. 45:6, 7 as a description of the moral and eternal sovereignty of Christ. If the Israelite king was typical of Christ, the bride would be typical of the Church. "The natural relationship is consecrated as the sacrament of the mystical relationship; and the mystical relationship is rendered more comprehensible to the human mind by the sanction of the analogy" (Compare Eph. 5:25-33). See § 44. The Kingdom here was unlimited in time (Ps. 45:16) as in 2 Sam. 7; Isa. 9:1-7.

Summary of Chapter Four.

We have in the line of human development and reaching of man upward to God, (a) The Human Ideal in Ps. 8 and (b) The pious man's favor with God and immortality in Ps. 16. (c) The idea of a union of King and Priest in One, and (d) the narrowing of the blessing to the house of David.

On the coming of Jehovah we have the descent of Jehovah to deliver His anointed (Ps. 18), and as Judge of all the earth He is with His anointed (1 Sam. 2:10), setting him upon Zion (Ps. 2) and conquering for him (Ps. 110).

In regard to the kingdom of God on earth, we find God carrying the Church through the period of the Judges, illustrating her love in the Song of Songs, and the union of the Gentile in marriage with the Bridegroom (Ps. 45). The picture of universal rule is in Psalm 72.

The idea of a Goel, Redeemer, grows up in the Book of Job and the Logos idea in the Book of Proverbs (Prov. 8).

Literature on this Chapter.

Briggs, pages 121-152. Orelli, pages 148-188. Davidson, pages 38-61.

CHAPTER FIVE.

THE EARLY PROPHETS.

§ 48. Introduction.

In the David-Solomon Period of the kingdom a preliminary conclusion was reached. There was a king with the divine indwelling, as a symbol of the people with God in their midst; a priesthood to reconcile the estranged God to the seeker and the estranged sinner to the seeking God, and, finally, the office of the prophet as the spokesman of God. So far as internal development was concerned the people were of age.

From this on the people were to be prepared for world-conquest. David had made an attempt to conquer the world, no doubt he thought for Jehovah, by means of the sword (2 Sam. 24). Solomon attempted to subdue the world commercially. Both failed because the Old Testament religion was not suited for world conquest. The Spirit, the real divine dynamic, was not yet in the religion (John 7:39; Acts 1:8). Hence an ethical deepening and a real vital force, the divine life, had first to come. This inner unfitness was quite natural in that stage when man was still mere flesh and not born again, but it was accentuated by the fact of sin (Isa. 2:2-4 compared with 2:5-11). Hence the need of the dissolution of the form of the kingdom as reached under David. Judgment began at Israel, yea at the house of David (1 Peter 4:17; 1 Kings 11: 30-33), that is the Northern tribes seceded from the House of David and later became captive, and later still Judah followed and was taken captive.

But through all this the covenant of Israel and David was sure (Orelli page 193). At the Division an epoch-making crisis of religious development begins. From now on the gulf between the present and the promised future grows wider. The end of the present kingdom is announced, and a new creation, a new covenant is foretold. In this respect, Elijah and Elisha belong to the past age, they build for present realization, are men of action (in the immediate present), rather than men of word (for the future). Elijah represents judgment, hence his reappearing before the Messiah

(Mal. 4:5). Elisha represents mercy and kindness to the repentant people. But in general, from now the prophets write, that is minister to the coming generations.

In this age, from the Division onward, the content of prophecy is still the kingdom of Jehovah as before, but now the look is to the *remote* future. There is great widening both as to time and place, for the kingdom also becomes universal. From now on "the latter days" close the vista of the prophetic vision. Here they see the Day of Jehovah and the Coming of Jehovah, the former preparing the way for the latter, for Israel and the nations must first pass through judgment, and a separation of true and false must take place. The Messianic ideal is both personal and national.

The Period of The Earlier Prophets deals mostly with Northern Israel as this passes at this time through its crisis, and the crises call forth the messengers of Jehovah.

§ 49. Obadiah 19-21. **The Destruction of Edom.**

1. The Book of Obadiah. (a) *The Date.* The prophecy comes before Jer. 49:7-23, where Jeremiah seems to copy this oracle of Obadiah, and Jer. 49:7-23 seems to fall in the fourth year of Jehoiakim. At first sight Obad. 10-14 seem to describe the spiteful acts of Edom at the fall of Jerusalem B.C. 588, but the "day of distress" (v. 13) may and likely does refer to plundering of Jerusalem under Jehoram (2 Chron. 21:16f; 2 Kings 8:20, 21, B.C. 896-884) by the Edomites. Obad. v. 20 does not agree with the facts of the Babylonian captivity, for Sepharad is the West, perhaps Spain, to which Nebuchadnezzar did not take captives.

(b) *Contents.* A) *Judgment on Edom* (vv. 1-9), (1) The nations are summoned (v. 1b); (2) Edom's pride humbled (v. 2-4); her riches gone (vv. 5, 6); (3) her wisdom and craft gone (vv. 8, 9). B) *Vengeance* on Edom for sordidness and treachery against Judah (vv. 8, 9). C) *Edom shares* the *judgment* of the nations (vv. 15-17). She is treated like a heathen. There will be the day of Jehovah and a reckoning on the nations (v. 15) and they will be paid in their own coin (v. 17). But Zion will be delivered (v. 17) and possess her foes. D) *The End* (vv. 18-21). The house of Jacob will be a fire and Edom stubble. Israel will possess her enemies and the end of it all will be the ruin of Edom and the glorification of Zion.

2. Messianic Elements.

a) *The Enemies of Israel.* Hostile Edom represents all hos-

tile nations in their opposition to the people of Jehovah. These will all be destroyed. The day of Jehovah is a day of judgment on the nations. The idea of the Day of Jehovah is from now on prominent in prophecy.

b) *The People of Jehovah.* Israel will survive the Day of Jehovah and come out glorious and blessed (17-20). There will be a plurality of deliverers after the manner of the Judges. "The kingdom shall be Jehovah's" (v. 21b). As to fulfillment, Christ is the true Moshia, Deliverer and Shophet, Judge. The process of discipline will spiritualize Israel and make it holy (v. 15, 17) when it shall dominate the nations.

§ 50. Joel 2:28-32; 3:9-21. **The Day of Jehovah.**

1. The Book of Joel. The time of the Book of Joel is the first half of the reign of Joash (877-833, or, 837-797). There was then a famine and a locust plague of unheard of severity, which called forth Joel to preach repentance. The people repented and God drove away the locusts. God sent rain which became the symbol of the outpouring of the Holy Spirit in the latter days.

2. The Outpouring of the Holy Spirit. 2:28-32, esp. 28, 29. This outpouring of His Spirit on all classes and conditions of man is an advent of Jehovah. The word, "flesh" is used in contrast to Spirit, basar in antithesis to ruach. There is ruach in every animate creature (Ps. 104:29). But it is the *super* human spirit that is to come and be in a special sense immanent in the Church, convey the special revelation of God and endue the Church with specifically divine vital dynamic, so as to enable each member of it to perform the will of God, as well as to know it, that is, the law will be written on the heart (Jer. 31:33, 34; Heb. 8:10, 11). This Holy Spirit will be poured out like the natural rain, on their repentance (2:25, 28). Thus will the desire of Moses be realized (Num. 11:29), and it will be the completion of the Church, when every member will be Spirit-filled. This will be the end of redemptive history, as judgment will be the end of the world-history, the one for union with God, the other for final separation from God. The Church develops to perfection in God, the world to ruin away from God (2:30-31). All will be accompanied by wonders.

3. Contrast Between Israel and the Nations. 2:31, 32.

a) *Judgment and the Spirit.* The great and terrible day of v. 31, as a day of judgment, seems to be connected with the out-

pouring of the Holy Spirit and is a judgment on the nations. Israel shall be safe, not because of any inherent quality, but because of the mercy of Jehovah upon whom Israel leans and for calling on Him. This all can do if they want to, and so be safe (Rom. 10: 11, 13). As they call on Jehovah, so He calls on them, they are His own. Peter quotes this passage as being fulfilled at Pentecost. (Acts 2:14-21).

b) *Guilt and Punishment of the Nations* (3:1-8). The nations have sold God's people into captivity (1-4); they cannot recompense God for this offense for He will scorn their money (4-7), and will sell their sons as they did His.

c) *Redeemed Israel.* God will gather His own (vv. 1, 2, 7), and because of them He will judge the nations in the Valley of Jehoshaphat (3:2; 2 Chron. 20:16). Jehosaphat means, Jehovah judges.

4. The Judgment Itself. 3:9-12. This passage is addreseed to the nations. They rise in war against God. To sanctify war is to declare war legally. They show enthusiasm or feverish haste to meet God in battle. It is a battle between Jehovah and the heathen, "a great conflict between belief and unbelief" (Goethe as quoted in Orelli, page 217). The mighty ones of v. 11 are of heavenly nature (cp. 2 Chron. 20:16). In all this feverish commotion on earth, God sits calmly on His throne to judge the nations (v. 12). The judgment is a harvest, the angels are the reapers, the grain is all tares, and the sinners are the vintage (v. 13).

5. Israel's Refuge, 3:14-17. In all these terrible events of the judgment on the nations (vv. 14-16), Jehovah will be the refuge of His own (v. 16), who will thus learn as never before, that Jehovah is God, their God, and Jerusalem shall then be really holy, and hence impregnable (Orelli). The judgment clears the atmosphere and ushers in the glorious day for the Church, and the people will live in God.

6. The Blessed State of the Redeemed, 3:18-21. The curse of Adam (Gen. 3:18, 19) and of Cain (Gen. 4:12) will then be reversed (v. 18). But the land of the enemies shall be a barren waste because of their sins against Judah, the people of God (v. 19). Desolation amounting to annihilation, as the context shows, will be the lot of the wicked. Even Judah will need cleansing because of the intimate nearness of Jehovah to them as their King (v. 21).

7. The Main Thoughts of Joel. (a) *The Day of Reckoning* is described rather as to its contents than as to the time when it will take place. (b) The *Consummation* of the Church by the outpouring of the Holy Spirit comes along with the day of judgment. (c) *Armageddon,* the universal God-opposed war and the judgment of the nations, will culminate the world-history. This is the same event as the war of Gog and Magog (Joel 3:1-2; Ezek. 38 and 39). (d) *Blessed Zion.* Zion will be the center of redeemed humanity, and the source of the blessedness of the race. (e) The land will receive the *needed cleansing* so that God can dwell in it with His people (Ezek. 36). (f) *The Spirit and the Church.* "Where the Church is there is the Spirit also, and where the Spirit of God is there is the Church, and all is of grace" (Orelli, page 218). (g) *Grace and Judgment.* Peter, in his address (Acts 2) connects the two together for they go together, as for instance the destruction of Jerusalem and the day of Pentecost. (h) *Individual salvation,* and not national, is indicated in Joel 2:32 for those saved are the ones who call on God (Rom. 10:13).

§ 51. Amos 9:9-15. **Rebuilding the House of David.**

1. The Book of Amos. Amos was sent from Judah to Northern Israel to plead with them to return to Jehovah, and when they refused he announced the ruin of their kingdom, but implied the saving of the house of Judah, or Jacob, as a nation (9:8), to which Jehovah would bring the sifted and saved individuals (9:9). Northern Israel was rich, godless, and corrupt. Judah was not much better, but had the promise of Jehovah to the house of David (1 Kings 11:36: 2 Sam. 7:14-16). This house of Jacob, though delapidated, God was going to repair.

2. The Rebuilding, 9:11. The house of David was, or was going to be- delapidated. All the humanly added glory was to be stripped off and the glory given to God. So in Isa. 11:1, the stump only of the tree was left. The house of David was to revert to its beginning in Bethlehem (Micah 5:2). In Christ's time the human glory of the house was all gone.

3. Israel Shall Possess the Nations, 9:12. The Hebrew text makes Israel possess the nations, even all whom Jehovah has specified, labeled as it were, and who are thus His to give to Israel, or are for Israel to bring to Jehovah's household. The LXX and Acts (15:17) read: "The residue of men may seek after the Lord, even

all the Gentiles upon whom my name is called." This reading makes more easy the application of the words, "my name is called."

4. Israel's Greater State, 9:13-15; Deut. 28:10. Israel will then be enlarged by the addition of the Gentiles. Nature will be propitious (cp. Joel 3:18). Captive, strayed Israel, will return to God (and of Palestine?) (v. 15), and will abide for ever. Physical blessings depend on spiritual for their realization (Isa. 25:6; Joel 3:18; Amos 9:13-15; Lev. 26; Deut. 28).

There is a saved remnant in the prophecy of Amos (9:9; 3:12; 4:11; 6:10).

§ 52. Jonah as a Type of Christ.

1. The Book of Jonah. Under Jeroboam II, or undue Jehoahaz, (2 Kings 14:25; 13:4) Jonah was sent to announce the downfall of Nineveh. God in His mercy not only saved this supremely wicked city, but also the heathen sailors and the runaway prophet when they called upon Him. This taught Jonah a lesson, which he was no doubt to bring to his countrymen because they, too, were on the brink of ruin, because of their sins.

2. *The Messianic Element.* (a) God's willingness to save even the heathen, points to the wideness of the kingdom of God and foreshadows the Messianic time of mercy to all who call on Him. (b) Christ not only uses the incident of the whale to teach His own resurrection, but expected the Israelites to learn from it, or He rebukes them for not having learned, the resurrection lesson. They shall have "no sign but the sign of the prophet Jonah" (Matt. 12: 39, 40). God had determined to send Jonah to Nineveh in the face of all that opposed or stood in the way. So He carried out His plans in Jesus. Though the Jews killed Him, He did not remain in the grave but rose the third day.

§ 53. Hosea 1-3. **Israel, the Faithless Wife.**

Note. Hosea, the prophet, belongs to the Northern kingdom and to the times of Jeroboam II of that kingdom. Uzziah ruled in Judah. It was a time of political prosperity (2 Kings 14:28), but of religious apostacy and corruption.

1. The Marriage of Chapters 1 to 3. Under the figure of a marriage the covenant between God and His people, here Northern Israel, is presented and their unfaithfulness represented by adultery of Hosea's wife. The lesson is the same whether we regard

the domestic tragedy as literal or figurative. The idea or figure of the marriage as a relation the most tender and freely chosen is here not new. It is implied in Ex. 20:5, "a jealous God (Deut. 5: 9) and in the frequent expression "go a whoring after strange gods" (Ex. 34:15, 16 etc.). All these presuppose this figure of the marriage relation. It is not a nature relation, like that of father and son, nor onesided, like that of master and slave, it is of free loving choice on both sides.

The idea of a covenant, a life union between God and man (Ex. 19-24) implies a oneness which can be real only in Christ. The Logos became flesh, God united with man (John 1:14; Col. 2:9). This God-with-us, Immanuel, is the golden thread that runs through the whole of history from start to finish. It was at first only on paper, expressed in symbols, but finally realized in Christ and to be realized in the Church and in every individual believer (Rev. 21:1-5).

2. Hosea 2 and 3. *The Curse Turned to Blessings.*

a) *The Curse: An Adulterous Wife.* (1:1-9). The prophet regards the nation as one and only speaks of the existing division when he stresses the greater guilt and godlessness of Northern Israel, and the fact of its having no future (1:6, 7; Am. 9:8). Jesreel (1:5) is figurative for Israel and its sin by Jehu in the blood deeds which he did (2 Kings 9). Hosea represents God. The wife and mother is Israel and the children are the Israelites.

b) *Reunion of God With His People* (1:10—2:2). The blessed reversal of the condition of the curse (1:10-21) based on the inconceivable mercy of God, which is irrevocable (Rom. 11:29) in the face of all sin and human unfaithfulness (2 Tim. 2:13). And so in spite of their sins, the old promise shall stand for Israel (not for N. Israel as a nation, Am. 9:5; Hos. 1:7) as promised in Gen. 12:1-3; 13:15, 16; 15: 5). The two divisions at the time of Hosea will be under one head (1:11) and Jezreel in the bad sense of scattered shall be Jezreel in the good sense of sowing (1:1). Then shall they be His people indeed (2:1), and "great shall be the day of Jezreel," implies conquest under the new head, the Davidic King (1:11b).

c) *Conversion through suffering.* (2:2-7). The sudden transition noted in 1:10—2:1, was brought about by suffering a siege (2:2-6) when her false lovers had forsaken her, that is the false divinities are the false lovers.

d) *Return to the True God* (2:8-13). The nation comes back to its own true God and leaves the idols, because, after being forsaken, she realizes Who gave her her blessings, for God had taken His gifts back when she left Him.

e) *Nature and Grace* (2:21-23). There will be undisturbed harmony between nature and grace. This will be a reversal of chapter 1. Nature (2:22) and Israel will respond to the will of God (v. 23; Job 5:23).

3. Another Picture of Discipline, Hos. 3:1-5. Israel in captivity returns to God (compare 2:6, 7, 9-12, 14). The sinful people have become abject and cheap, God takes it back (1:2). In captivity they have no king, no temple service (3:3, 4), and shall return to God (3:6) and to the Davidic ruler who is the Messiah of the latter days.

4. Fulfillment. Israel soon realized Hosea's predictions in the fall of Samaria, B.C. 722. Judah was spared for a while, but had finally to go the same way as Israel did (1:7). But all this was only a prelude to the final realization of the covenant of love between God and His people. Hosea 2:10-20 is fulfilled in the heathen who came in with the Jews (Rom. 9:24). Paul applies the words of 2:23 to the Gentiles, once not His people but now His people (Rom. 9:23). "A national return of Israel moved by the conversion of the Gentiles and their returning to God is not excluded." (Orelli Comm. on Hosea 2:23). Do Hos. 2:15 and 3:5 imply a *literal* return? The conversion of the Gentiles (Rom. 11:25) will bring in the conversion of the Jews (nationally?) Rom. 9:26, 28-32).

Hosea is of triumphant confidence that the Lord will at last turn every thing to good account for His people, in the realization of His covenant (Rom. 8:28), after the people have drunk the cup of judgment to the dregs.

§ 54. Hosea 6:1-4. **Restoration Through Repentance.**

Note on Hosea 4-14. These chapters expand literally what in 1-3 was given figuratively. So especially 9:10—14:9. Incorrigible Israel goes into exile (8:13; 9:3-6; 10:6; 11:5) to Assyria and to Egypt its false helpers, lovers (7:11; 8:9; 14:10). But God will not give them up for He loves them.

1. The Nation's Sins and Misery, Israel and Judah became aware of the evil condition into which their sin and folly had

brought them, and they went to Assyria for help without avail. Hence God, whom they passed by, will be like a lion against them (5:11). God retires to heaven and lets the suffering do its work (5:15).

2. Repentance and Salvation. Hosea as spokesman puts words of confession into the mouth of stricken Israel and words of hope (6:1, 2). Dead in tresspasses and sins, God will, immediately on their confession, that is "in two days," revive the nation.

3. National Resurrection. If, as is sure, they will go into captivity as a nation, God will raise them up from the dead (cp. Ezek. 37). All this is as sure as the course of nature (3:6). This will be the lot of the generation then living if they repent. But as they will not do so (6:4) it will be the lot of a future generation.

§ 55. Hosea 11:8-11. **The Father's Redeeming Love.**

1. The Context. This passage is the close of a series of retrospective rebukes (9:10—11:1). (a) They were *once happy* in God's presence, but now they are miserable in their sins (9:10-17, cp. 10a with 10b, 13a, 6, 16, 17). (b) Through God's presence, love, and care they *once flourished,* but now their sins have brought them to ruin (10:1-8, compare 10:1 with v. 8). (c) *Israel is at its worst,* for they sin more than in the days of Gibeah, which was up to that date, their lowest moral level (10:9 .R. V. Marg.; 10:9, 11, 12). Hence God punishes them (10:10, 14, 15). (d) The triumphant Love of God which was over them from the beginning will finally triumph over all their unfaithfulness.

2. The Redeeming Love of God. 11:8-11.

a) *Love's Unheeded Call* (1-3). God always infinitely loved Israel but to no purpose for the more they were called the more they strayed away from His loving care.

b) *The Evils of the Unheeding Heart* (4-7). For their refusing to heed His loving call they were punished in their own sins though this grieves the love of God (11:5-7; Rom. 1:24, 26, 28).

c) *Restoration Through Divine Love* (11:8-11). God will restore them for He cannot give them up (v. 8). He will not execute the sentence of His wrath (v. 9a), not because of any thing in them, but simply because He is God (9b). They will yet walk after Him as He leads them in love, and mightily, like a roaring lion, will He lead them (v. 10), and like birds will they flutter after Him, tremblingly at first but trustingly afterward (v. 11).

Note. Behind the exile Hosea sees Israel returning home like homing pigeons. The change comes from God's love, and all is in line with His love as revealed in chapters 1-3.

§ 56. Hosea 13 and 14. **Deliverance From Sheol.**

1. Context. (a) *Ephraim Once Great* is now fallen, for they are sunken into idolatry and calf worship, and their goodness is like the morning dew. (13:1-3). (b) *Fat in Body, Lean in Soul* (13:4-8). God was kind to them but in their prosperity they forgot Him and he turned a lion against them. And (c) *Israel was ruined* as the result of their sins (13:9-13) for their gods were unable to help them. They died in their sins.

2. Israel Delivered from Sheol, v. 14. God refuses to come to the rescue of His people and they go down to Sheol, from whence He will save them. This deliverance from Sheol, that is from captivity will be a resurrection, so glorious that Hosea sings its triumph. While this is a resurrection that is primarily national it can and will be true of individual resurrection, for the God that is sufficient for the one will be sufficient for the other (1 Cor. 15).

§ 57. Hosea 14. **Prosperity After Restoration.**

After the destruction of Samaria for its sins, the people are advised to repent (13:15, 16).

1. Call to Repentance. 14:1-3. The words they are to take with them are a confession of their sins and are thank offerings from the heart instead of bullocks (vv. 1, 2), renouncing their allegiance to Assyria (v. 3a) and acknowledging the God of mercy (v. 3 end). This confession was God-taught, and so He could redeem them.

2. God's Promise of Blessing, 14:4-7. Their backslidings will be healed. His dew will make them beautiful as a lily and everlasting as the mountains of Lebanon (14:4, 6). They will live again like the grain of the field (v. 7).

3. God and Israel Commune. 14:8. Ephraim says: "What have I to do any more with idols." God answers: "I have answered and will regard him." Ephraim: "I am (now) like a green fir tree." God: "From me is thy fruit found."

4. Fulfillment. The predictions here were fulfilled partly in the return from Babylon, in principle valid until *all* is fulfilled. Israel's blindness is still on them (Rom. 11:25). Hosea saw that the then existing theocracy must dissolve in judgment, the nation

die to live again,—to live a better life (cp. John 2:19; 12:24). Christ's body is the Church. Jesus was raised on the third day, symbol of the Church's resurrection (Hosea 6:2, "after two days." Matt. 12:40). Here a detail is literally carried out in prediction and fulfillment, the outward mold and the inward truth coinciding. The future Church is to be His bride, in beautiful harmony with nature, with heaven and earth in accord, in spiritual self-restraint. So will Israel enjoy God's blessing.

Summary of Chapter Five.

On the occasion of the hostility of Edom, the day of judgment for the enemies and of salvation of Israel is announced. This day comes out clearly in Joel who sees the judgment of God especially on the nations but salvation for all who call on Jehovah.

In Northern Israel Amos preaches the righteousness of God, calls to repentance and pronounces doom on the nation as a nation but salvation to the individuals who are then taken into the kingdom of Judah. Jonah is shown the world-wide and infinite mercy of Jehovah extending in distance to far off heathen and depth to fallen Israel. This is the essence of the Messianic rule. Hosea preached the tenderness of God's infinite love as manifested in redeeming Israel from Sheol, which means first national and then individual resurrection. The return from Babylonian captivity was the symbol of the resurrection to spiritual life in the Messianic age.

Literature.

Briggs, pages 153-179. Orelli, pages 191-254.

CHAPTER SIX.

ISAIAH'S EARLIER PROPHECIES.

Isaiah 1-35.

Note. The Earlier Prophecies of Isaiah (Isa. 1-35) are focused on the Assyrian invasion and the divine deliverance from it. The later prophecies (Isa. 40-66) center in the Babylonian Captivity and contain the revelation regarding the Kingdom occasioned by that stupendous event. The earlier prophecies, especially the predictions with their fulfillment in Isa. 36 and 37 taken from history (2 Kings 18 and 19) are Isaiah's divine credentials for regarding the far more distant future events in Isaiah 40-66 reliable. Though written, say at the close of his life and long before the Babylonian Captivity this prophecy was not so much for his own contemporaries as for the times of the return and beyond. Hence we treat of them in that connection in chapter nine.

A. The Emanuel Book, I—XII.

Note. During this time Judah was corrupt and incorrigible. All efforts at reformation were fruitless. Chastisement from a long-suffering God, Assyria dimly seen in the northeast, are the characteristics of this Book.

§ 58. Isa. 2:2-4:6. **Exaltation after Humiliation** (Micah 4:1-5).

1. Israel's Ideal. Isa. 2:2-4. After the prophet's severe chastisement in chapter one, some one from the audience may have opposed the usual glorious destiny of Israel. Isaiah quotes an earlier prophet, describing the high ideal of the people of God.

a) *Exaltation of Jehovah Worship* (v. 2). "The latter days" is the time when the affairs of the Kingdom are ripe. But God's work is a growth like grain and the ripeness is not set by the calendar.

b) *The Coming of the Nations.* (v. 2b). So attractive will be the worship of the true God that heathenism will end, and all peoples will come to Jehovah and find the truth in His house (v. 3).

c) *Peace and Rest* (v. 4). These will be universal and based

on the knowledge of God and on His just judgment among peoples far and near. Men will learn war no more.

2. Mediating Chastisement. Before that time comes there must be judgment on all and especially Israel. (a) *Overheathenized Israel* (2:5-11) cannot bring heathen to God. Hence there must be (b) *Universal Humiliation* (2:12-22) in which *"all"* must come down, and Israel will be (c) *Politically Humbled* (3:1-15) until kingship goes a begging and (d) *The Women Will be Humbled* (3:16—4:1). A people's last hope is its womanhood, for as the mothers go so goes the nation.

3. The Purified and Glorified Zion. Isa. 4:2-6.

a) *The Escaped* (4:2). This implies that Israel shall be sifted by the humiliations of 2:5—4:1, and only a remnant (a characteristic idea in Isaiah) shall survive. These will be beautiful and glorious, for they constitute God's sprout, not branch. That is Jehovah's work is a living, growing something. It is from God, but it grows out of the earth where He planted it. It is the sprout of Jehovah and the fruit of the land (v. 3). The zemach, sprout, later became the personal name of Messiah (Jer. 23:5; 33:16; Zech.3:8; 6:12). This is the divine blessing promised in Hos. 3:5 and is not yet personal. On the remnant compare 6:13.

b) *The Character of the Escaped* (4:3, 4). They shall be holy, every one of them, none else are counted; a holiness that is the result of the cleansing by the spirit of fire.

c) *The Protection.* The remnant, now cleansed, shall be protected by a divine canopy spread lovingly over them by God as in the wanderings in the wilderness (Isa. 4:5, 6; Ex. 13:21, 22). This is the divine presence (cp. Rev. 21:3).

§ 59. Isa. 7:13-17. **The Immanuel Child.**

1. Context and Occasion, Samaria and Damascus had besieged Jerusalem. Ahaz feared them and their conspiracy. Isaiah offered the king of Judah the divine help, but he rejected the overtures of grace, and so God gave him the sign of the Immanuel (7:14). The time of Ahaz is B.C. 734 (2 Kings 16). The reason why Ahaz rejected the divine help was the fact that he had submitted already, or had decided to submit, to the king of Assyria and depend on his help.

2. The Prediction of the Immanuel, Isa. 7:14.

a) *The Text.* The Hebrew word used is almah, young woman, not bethulah, virgin. The former denotes a marriageable young woman, the latter a virgin in the usual sense. The emphasis, then, does not lie on virginity. The Septuagint uses the word parthenos, a virgin, and the idea of virginity seems to have been closely associated with the word almah. When Jesus was born of the Virgin the event found its prediction here, for why should the prophet use almah instead of isshah, the ordinary word for woman. The conception of the woman, in the mind of Isaiah, was still expected, for the words, hinneh hara, mean behold she is to be with child.

b) *The Meaning.* The emphasis lies on the name of the child, Immanuel, and denotes that in a definite, countable number of months God will so manifest Himself in bringing relief, that then the child will be called Immanuel, God-with-us (7:16). But there is another side to the God-with-us, for while to the believer it was a sign of life and help, to Ahaz and his like it was a sign of terror to come. Butter and honey are the food of the devastated land (7:15, enlarged in 7:17-25). This was the message to the Israel of that day. It had to have a meaning for that day.

c) *The Future Significance.* This lies also in the Immanuel idea and fact in history. The Messiah, the Second Person in the Trinity, was then present and active, for he was "in the beginning with God" (John 1:3). Israel's help and Ahaz's ruin lay in this divine presence, which was about to act, and would in the future be realized historically in the Christ. The Christ born, solves this riddle of Isa. 7:14, which occurs again as a riddle in Isa. 8:8, where it becomes a king (8:8; cp. with 9:6; 11:2). In the person of Jesus, Immanuel, (Matt. 1:21-23) Israel's mission will be realized as it failed in Ahaz. The 65 years of 7:7 means the peopling of Samaria with foreigners (2 Kings 17:24, 25).

§ 60. Isa. 9:1-7. **New Times Through the Prince of Peace.**

1. Time and Occasion. In 8:1-4 Isaiah gives Israel another sign of assurance that Damascus and Samaria will be plundered. And Judah, which does not take warning at Samaria's fate, but trusts in the Euphrates-like forces of Assyria instead of the rivulet-like power and help of Jehovah (8:6, 7) would find itself drowned in that stream if Jehovah would not intervene, if that Euphrates flood did not break on the Rock Immanuel (8:8).

Hence these foreign powers will not succeed because God is

with Israel (8:9, 10), nor need Judah fear the Damascus-Samaria conspiracy (8:11-15, cp. 7:2). This prophetic testimony is not for the then present unbelieving Israel, but for the disciples, the Church within the Church, then and now and in the future (8:16-18). This witness of the prophets, and also the fundamental law of Moses which the prophets expound and apply, will be the acid test of life or death of Israel (8:19-20). If they are with this testimony they shall live. If they are not with it they are doomed (8:21-22).

2. The Prophetic Prediction, Isa. 9:1-7.

a) *The Gloom in Galilee* (vv. 1, 2). The gloom of the preceding verses will not remain for the believers, but will pass away. In Galilee the Assyrians first made their attack (2 Kings 15:29), so it is first to see the light. Devastation soon followed after this prediction and all Northern Israel was laid waste, especially its half heathen North. In contrast to this is its still more future glory (v. 1b, 2). The perfect tenses of the verbs, "hath etc.," are the so-called prophetic perfects, speaking of things future as already done. The prophet sees the Immanuel of 7:14; 8:8, 10, as source of blessing, as incarnation of God's helpful saving presence (Matt. 1:21-23 where Immanuel means Saviour).

b) *The Day of Redemption* (9:3-5). There will be great joy (v. 3). All the armor of the foe will be left by him, and war shall be no more (Isa. 2:4). The "Thou" of "thou hast broken" is Jehovah himself, but by what means He will do it is not here indicated, except that it is by His presence, Immanuel. On Midian, see Judg. 7:25). It is not a contemporary child that is here spoken of.

c) *The Immanuel and His name* (9:6, 7). That the prophet had the Wonder child of 7:14 and 8:8 in mind is made likely by his mention of the *child* in 9:6, 7 and the word *given.* Enthroned implies relation to David, and "Wonder" implies divinity. His name consists of four word-pairs: Wonder of a Counsellor, to plan and choose means to the end planned; Mighty God, the power to carry and choose means to the end planned; Mighty God, the power to carry out the plans; Eternal Father, a fatherhood of eternal duration, never failing His own, but always loving them; Prince of Peace, maintaining His rule free from war through wisdom, justice, and loving care of His subjects, and all powerful against His foes. The pillars of His kingdom are not an army, or wealth, or diplomacy but righteousness, character, and justice in His dealings. It is not, therefore, a world-power.

3. The Fulfillment. This kingdom is not of this world. The attributes are far above human limitations: pele, divine, divine wisdom, divine power, divine father-love, eternally present, divine justice and peace. His rule, therefore, will be the rule of God on earth. The names here given Him are ever in the Old Testament given to God alone. This is a riddle, for nowhere is the difference between the human and the divine so sharply drawn as in the O. T., especially by the prophets. It is especially Isaiah who insists that *all* human things shall fall, be humbled, and God alone exalted (cp. Isa. 2:12-22). This riddle is fully solved in the N. T. alone where the gulf between the human and the divine is bridged by the incarnation, that is from the divine side. Jesus alone is worthy of bearing the names here given to this Child.

The fact that Isaiah here predicts His coming from Galilee is a yielding to the blindness of the Israelites, to help them know Jesus when He came from Galilee. Compare His riding on an ass into Jerusalem (Matt. 4:13-15). On Matt. 9:6 see Matt. 21:5; Zech. 9:9.

The time for the fulfillment is not given. Only the blessed outcome of all the changes and troubles is sure in Isaiah's mind. Not the when but the fact of His coming is given. Isaiah moves here and in 7:14 in a spiritual and not in a political realm. Not force but justice (Isa. 9:6) brings a conquest, not by arms but by justice and love does He rule (Hos. 2:19; John 18:36, 37).

Jehovah and the King are one and yet the distinction is maintained. The names are divine. "Wonderful Counsellor" is Jehovah in Isa. 28:29, "Mighty God" in Isa. 10:21, "A Father to Israel," in Jer. 31:9; Isa. 66:12. In Isa. 54:10 "Neither shall my covenant of peace be removed" and in Isa. 66:12, "I will extend peace to her like a river," we have the same idea of peace. The Hebrew word, pele is in Isa. 29:14 an attribute of God (See Davidson, page 366, 367).

§ 61. Isa. 11:1-16. **The Rod From the Stump of Jesse.**

1. The Context. Here again, as in 9:1-7, we have a series of divine events described and climaxed by the picture of the Davidic Ruler. (a) *Israel's pride* is punished by four successive blows (9:8—10:4) then the instrument (b) *Assyria is Humbled* (10:5-34). The rod of God will be destroyed, for Israel has learned to lean on Jehovah and not any longer on its destroyer (10:20). These will be but a remnant of the whole of Israel, but a holy rem-

nant (cp. 4:2-6; 10:20, 22). Just as Assyria reaches out to give the final blow, God lops him off (10:33, 34). In thus contemplating Israel's wonderful deliverance, the prophet swings his soul to Messianic heights and sees here (11:1-6) as in 9:1-7, the distant but sure fulfillment of divine promises, and prophetic picture.

2. The Rod of Jesse. 11:1-5. We are given here (a) His lowly *origin.* The Davidic family tree will be cut down to a mere stump (cp. Amos 9:11), all human glory having been stripped off. (b) His spiritual *endowments* are sevenfold. The Spirit of Jehovah is His, and abides with Him. It is a spirit of wisdom, understanding and counsel associated with might to carry His projects through. He is reverent and loyal toward Jehovah. (c) His *attributes* and *works.* His judgments are just and exercised for the benefit of the poor and lowly. His sword is the truth, the word of God (Heb. 4:12). His strength is upheld with a girdle of righteousness (v. 6). Thus in contrast to the hewn down forest of Assyria (10: 33, 34) which will never rise again, the hewn down Davidic tree will sprout again and bear fruit. Where the world powers cater to the proud and the rich, this Ruler caters to the poor and lowly. (d) The *Stump* is the penitent remnant of Israel. In Isaiah there is a process of redemption from within the people. In Amos the separation of sinners is almost mechanical (9:9). In Hosea the nation is a moral unit like a person, the faithless spouse, and as a unit the people is converted. The unrepentant are left out of consideration in Hosea. In Amos, Jehovah accomplishes the restoration. In Hosea the community repents, repentance being induced by God. In Isaiah the remnant make an unbroken continuity, while in Hosea there is a break. In Isaiah the nucleus is made by faith in Jehovah. This faith on the human side preserved them. On God's side there was chastizement, etc., and the pouring out of the same Spirit that was poured out on kings (Isa. 11:1-6). A spiritual presence keeps the community after creating it.

3. The Spirit of Jehovah, is Jehovah present and exercising spiritual energy, and thus chapter 11 expresses the same conception as chapter 9. "The old conception of the perfect condition of the people . . . was, that the perfect salvation through Jehovah's coming and abiding among them would be when the idea of the union of God and man would be attained and the idea of the redemptive covenant would have been realized. . . . Isaiah varies that idea to this, Jehovah's final and perfect presence will be real-

ized through the Davidic King. He will be God-with-us, God almighty. This is the lofty height which the Messianic idea reaches in Isaiah" (Davidson, page 370). Did they reach the idea of a God-man?

4. The Davidic Ruler. The Davidic house is here in prophecy reduced as it was actually in the time of Christ. The Person of Isa. 11:1 is the same as in 7:14; and 9:6.

a) *His Character* (11:1-5). Here we have (1) His relation to God (v. 2, 3a) and to the world (vv. 3b-5). The Spirit of God is His life principle (v. 4). Solomon asked for it as the highest gift from Jehovah (1 Kings 5:9, 10). He descended on Jesus (Mark 1:10; John 3:24). It was a spirit of understanding, binah, discrimen, (v. 2). Jehovah is the goal of this Ruler's life, "His delight" (v. 3). (2) His treatment of His subjects. He delights in their spiritual life as in His own spirit-life. His interest is in the poor (Ps. 72:2, 4). Note the absence of the sword. His is a spiritual power (11:4; 9:6; Zech. 9:10; Rev. 1:16). The rasha, the wicked, is collective, standing for the class (v. 4). They are the ones opposed to Christ, whose thoughts are anti-christian and the last and highest manifestation is the Anti-Christ (2 Thess. 2:4).

b) *Nature and Extent of His Rule,* (11:6-9). His will be a rule of universal peace and righteousness. Endowed as He will be with the mighty, wise, and just spirit of God, His reign must be one of all-embracing peace, even in the whole creation. This idea of peace even in the lower order of creation is not unusual (Isa. 65:25; Hos. 2:18; Ezek. 34:25) and is associated with the perfection of redemption in Christ as it is in Rom. 8:19-23, and is caused by the knowledge of God (11:9; Hos. 2:20).

c) *International Ruler* (11:10). He will be an international standard around whom the nations gather. Then, and only then, will there be international peace. The "root" indicates His unpretentious character as well as His hidden sources of growth. The standard denotes the lifted up, the exalted, visible one that draws the peoples about it (Deut. 12:5; Isa. 2:2-4).

d) *Israel United Under Him.* (11:11-16). Israel will be reassembled with more than Exodus-wonders (v. 11, 12, 15, 16). Thus the people of God will be truly one (v. 13), and hence mighty to conquer the world for God, which cannot mean by carnal warfare because of the spiritual character of the King (11:1-5) and the wonder-working of Jehovah (v. 15). Note as to this "the rod of His mouth" (11:4).

§ 62. Isa. 12:1-6. **The Song of Deliverance.**

1. There is a song of triumph here at the end of this book (Isa. 1-12) just as there was at the end of the events of Exodus in Ex. 15 and in Rev. 15:3, 4, and other minor outbursts of song as in Isa. 24:14, 15; Isa. 26 and 35.

2. Not only will they be saved from divine anger (v. 1) but God will abide with them (v. 2) as the never failing fountain of continued salvation (v. 3). They sing and spread abroad His wonderful works (vv. 5, 6): "Great in the midst of thee is the Holy One of Israel."

This song closes the Immanuel Book.

B. The Book of the Nations, XIII—XXVII.

Note. What is the Messianic import of this Book of the Nations? As God and Creator of all, Jehovah's Kingdom must be universal. Hence the nations must either submit to Him and His Anointed or be removed from the arena of action and scene of His kingdom. As Israel herself must be purged before being admitted (Isa. 2-4), so those nations which come in streams into the Kingdom can only be the purged ones (Isa. 2:2) according to the universal principle declared in Isa. 2:12-22 and as demanded of Israel in Isa. 2:5-11. These oracles are called massa', burden, and are vignettes of future events, not seen in their historic, progressive relations, but disconnected and hence enigmatic.

§ 63. Isa. 13:1-14:23. **Fall of Babylon: Type of the End.**

1. The Contents. A) *The Destruction of the City* (13:1-22). (a) Summoning the destroyer (v. 1-3), which is the Mede (v. 17); (b) their tumultuous gathering (v. 4, 5), (c) the dismay of the nations (vv. 6-8); (d) the day of Jehovah (vv. 9-13, cp. Joel 3). (e) the great destruction (vv. 15, 16); (f) the final devastation of Babylon (vv. 17-22). B) *The Anti-Christ King* (14:1-23): (a) his destiny determined by his relation to God's people (v. 1); (b) universal rejoicing at his fall (vv. 2-8); (c) his reception in Sheol (vv. 9-11); (d) his pride humbled (vv. 12-17); (e) his disgrace (vv. 18-20); (f) his eternal annihilation is God's plan (vv. 21-23).

2. The Messianic Element. Babylon looms large as the enemy of God's people Israel and is here treated with reference to this attitude (v. 1). This treatment is a prelude to judgment day. The king is a type of all God-opposed forces. Hence (a) *The Day of*

Jehovah (13:7-16) is prefigured with purging out of the sinners out of the world (v. 9) and the whole earth as the scene of the judgment (v. 13). (b) *A specimen fulfillment* (13:19-22) as seen in the present day ruins of Babylon. (c) *A type of Antichrist* (14: 12-17). We note here the devastations (v. 12), his egotism (vv. 13, 14), and compare 2 Thess. 2:4 and Ezek. 28:2. His utter destruction is type of the final victory of God (13:18-22; Ezek. 38 and 39; Rev. 20:7-10).

§ 64. Isa. 19:16-25. **Union of Egypt and Assyria with Israel.**

1. The Contents of Isa. 19. (a) Jehovah will visit Egypt for its sins and throw it into utter confusion, so that they will seek their idols, but in vain, and a cruel lord will overthrow them (vv. 1-4). (b) The Nile will fail and bring in its train a chain of evil consequences (vv. 5-10). (c) They will see God's hand in this, though their wise men knew it not because Jehovah put a spirit of perverseness into them (vv. 12,14).

2. The Prophecy (19:16-25). We note here

a) *A Wholesome Fear of Jehovah* (vv. 16, 17). In that day when they become aware that the calamities of 1-15 are from Jehovah, a panic comes over Egypt as at the Exodus when Israel went out from among them (Ex. 12:30-33), so that the very mention of the name of Jehovah, or even of Judah the land of Jehovah, will cause them to tremble.

b) *Their Conversion,* (v. 18). This very dread of Jehovah will lead to their conversion. Five cities in the North East will be devoted to Jehovah, they will speak the language of Canaan, that is, adopt its religion, swear by its God, Jehovah, and so acknowledge Him as their Supreme God (v. 18). Heres, that is Destruction, or the Sun (Heliopolis) will be one and will now be sacred to Jehovah and not to their gods. Isa. 18:7 treats also of Gentile conversions.

c) *The Deepening of the True Religion.* (vv. 19-22). There will be an altar in Egypt, that is, true worship, and the land will be assigned to Jehovah by a border pillar (v. 19). In their trouble they will seek and find help in Jehovah (v. 20). Thus Jehovah will make Himself known and the Egyptians will be honestly religious (v. 21), and discipline will deepen their love for Him (v. 22).

d) *The Union of the Nations* (vv. 23-25). The old enmity between Egypt and Assyria will cease, and will give way to brother-

ly intercourse under God. Israel will join them in a tripple alliance, with God's blessing on all three.

3. New Testament Fulfillment. Starting from Alexandria, the O. T. and also the N. T. religion spread by means of the Greek translation of the Bible into all the world. Assyria and Egypt are likely regarded as representatives of the Gentile world in general. Gentiles come into the Kingdom first, and after the fullness of the Gentiles has come, the Jews also will come in (Rom. 11:25; 11:11, 12). Thus Paul and Isaiah in this program agree.

Isaiah's contact with the Gentiles through Israel's relation with them broadened his vision and this forms the human basis for the divine revelation of the Kingdom of God.

§ 65. Isa. 24-27. **The End of the World.**

Note. The judgments which were spoken in 13-23, as well as those over Israel (Isa. 2:5-11), are here spoken against the world as a whole. The particular, national prophecies there, are here universalized. Compare with Isa. 24-27, Isa. 24:1, 3, 4, 21-24 and Joel.

1. The World Judgment, Isa. 24. This comprises,

a) *Devastating Judgment* (vv. 1-13). This judgment on the world must be for sins against the law written in their hearts, and violation of the moral sense in man (Rom. 2:14, 15). This judgment will be universal and devastate the sin-cursed earth (6-13). The sin of v. 5 brings the curse (v. 6) and devastation (7-13) but a remnant shall escape (v. 13).

b) *The Righteous Remnant* (vv. 14, 15). "These" seem to be the heathen remnant of v. 13. They come, purged and saved, out of the tribulation of vv. 7-12. From the ends of the earth they will come to the God of Israel (vv. 15, 16).

c) *Sinfulness and Judgment on Contemporaries* (16b-20). Isaiah finds for his contemporaries no comfort from this distant salvation, for they are treacherous and the earth will quake under the divine judgment upon the people's sins.

d) *Supermundane Beings* (vv. 21-23). With the kings of earth, "angels," supremundane beings, are punished because they are not sinless (Job 4:18). Angels are somehow related to the kingdoms of earth (Dan. 10:20—11:1). They will be imprisoned

under sentence from Jehovah, while on Zion there will be the throne and rule of God (Isa. 24:23; 4:5; Ex. 24:9-11).

2. The Triumph. Isa. 25. Following the horrors of the judgment there is a song as there was in Ex. 15 and Isa. 12.

a) The *Praise* and *Blessing of Israel* (vv. 1-8). They will praise God for His judgment (vv. 1-5) and live in blessedness with Him (vv. 6-8). Death and sorrow will be forever abolished (25:8). God shows His glory in judgment on the mighty (vv. 1, 25), who will be brought to glorify God (v. 3), but of the poor He is a friend (v. 4). For these He will make a feast in Zion (v. 6) and the nations will have their eyes opened to see now what God really is (v. 7). His people will be blessed (v. 8).

b) *The Doom of Moab* (vv. 9-12). In contrast with the glory of Israel (vv. 9, 10), Moab will be destroyed (vv. 10b-12).

3. The Justification of Jehovah, Isa. 26. In 24:14-16 we heard as it were a stray note from the song of praise coming through the tumult of the judgment. Here we have an enlargement or the whole song of that hymn.

a) *The Praise of the city and ways of God* (vv. 1-12). The city's walls are salvation (v. 1), its citizens are faith-keepers (v. 2) and peaceful, for Jehovah is a Rock to them. The congregation becomes heralds of God's ways (7-10), which they personally experienced (vv. 8, 9), yet the reprobate will not learn (v. 10). But the reprobate will have to see His works and God's people will have peace (vv. 11, 12).

b) *Judgment and Eternal Life* (vv. 13-19). The end of God's ways is judgment and eternal life. Only Jehovah is great. The oppressors He will destroy (v. 14), and Israel He will enlarge (v. 15). Left to itself, His people was a failure (vv. 16-18), but by the grace and favor with God *its* faithful dead and at the same time His dead shall rise from their graves and live (v. 19).

Compare 25:8. This is the mention of individual resurrection. Hos. 6:2 and Ezek. 37 are a national resurrection.

c) *Consolation for Suffering Israel* (vv. 20, 21). All of this picture of the future is a consolation for Isaiah's people who are about to enter into great tribulation. God will punish the world for its iniquity (v. 21). Let His people abide His day in faith and patience (v. 20). There is here assurance of final triumph over all foes.

4. Deliverance From the World-powers. Isa. 27. Chapter 27 carries out and expands 26:21, but so that judgment on Assyria (Leviathan) and on Babylon (Swift Serpent) and on Egypt (Monster by the sea) leads to Israel's blessing (v. 1).

a) *Jehovah's Vineyard* (vv. 2-6). In the day of judgment on the world, God has Israel under special care and protection (v. 2). His wrath is against Israel's foes (v. 4), unless they repent and make peace with Him (v. 5). Israel's blessings shall be world wide (v. 6. Gen. 12:3).

b) *Wholesome Discipline of Israel* (7-11). Not as He smote their foes, did God smite Israel, but in measure and by means of the Eastern nations (vv. 7, 8), that is if His people shall have removed idols etc. (v. 10). At present their land is still devastated (v. 10, 16) because they will not repent (11b, "for it is etc.), but things will change, for

c) *Israel Will be Restored* (vv. 12, 13). Jehovah will carefully harvest every one from every where (vv. 12, 13a), and they shall worship at Jerusalem, literally, or in true Israelite spirit, that is in spirit and in truth, not here nor there (John 4:20-24).

C. The Book of Zion. Isaiah XXVIII—XXXV.

Note. The Historic Setting. The court of Hezekiah sought refuge in a treaty with Egypt. Samaria's fate, past or impending, should have been a warning to those of Jerusalem, but it was not. They, drunken sots, despised on their part the provisions God had made and was offering to them (28:1-13).

§ 66. Isa. 28:14-18. **The Sure Cornerstone in Zion.**

1. The Corner-stone. The people sought help in Egypt, a confidence that was manifestly misplaced (vv. 14, 15). As opposed to this false trust, God had a cornerstone which He had placed in Zion. (vv. 16-18). This was a better refuge, for it was all God's doing. It has been laid for the city to build on. It is thoroughly tried and found reliable (v. 15). If they build on it by true line and plummet it will offer true refuge in time of storm (v. 17), as against their diplomatic falsehoods (v. 18).

2. The Meaning. The Corner-stone is not Zion, for it is laid in Zion, nor is it the Davidic dynasty itself, nor God himself, but the Messiah. The whole Messianic kingdom is a temple or city, and Christ is the Corner-stone, sustaining, and the Cap-stone, determining and molding the whole. He is the plastic force, the

invisible dynamic, present in the Church from the beginning, all things being from, through and unto Him (Col. 1:17; John 1:3). Man as an intelligent and willing co-laborer with God, needs a plan of the Kingdom in so far as it is necessary for his effective co-operation. God is glad to give man this plan (Gen. 18:17, 18). When a distant part of the divine plan is revealed, it may be and generally is fulfilled in part, and then left for a time (as a side of a building) until other sides are brought up. With Christ as co-laborer this can be done. Without Him, men fail (John 15:5b).

3. Fulfillment. In Rom. 9:30—10:3 this passage is quoted against the Jews who rejected the divine indwelling Spirit sent by Christ, and sought to lay the corner-stone in the flesh, in human nature. By human effort man could never do any thing (Isa. 29: 1-8; 31:4, 5, 8; 37:6, 7, 21-25). Even so good a king as Hezekiah, when acting in his own wisdom, brought on the Babylonian captivity (Isa. 39).

4. The Corner-stone in Ps. 118:22, 23. The date of this psalm is difficult to determine, generally after the return from Babylon, and likely at the dedication of the Zerubbabel temple. The congregation enters into the courts with praise and thank God for deliverance. The divine presence and word is the real foundation of this temple (Hag. 2:4-9; Zech. 4:6-10). Those who despised the day of small things did not take account of God with them. This is their corner-stone. The passage is quoted in Matt. 21:42 and Acts 4:11 and directly applied to Jesus, Immanuel, God-with-us. By Peter (1 Peter 2:4-8) Isa. 28:16 and Ps. 118:22, 23 are applied to Jesus and Christians are called living stones of the Temple.

§ **67.** Isa. 30-33; Ps. 46 and 48. **The City of the Great King.**

Note. The time of these prophecies is before the invasion of Sennacherib, B.C. 701. 2 Kings 18:13-18.

1. The Purified People of God, Isa. 30.

a) *Egypt and Judah* (1-17). The downfall of Egypt was predicted (vv. 1-7), because Israel relied on a treaty with this deceptive country against God, and judgment was pronounced on Judah (vv. 8-17) because they relied on Egypt (vv. 1-7) and because they despised the Torah of God (vv. 8-14). Those in whom Israel trusted shall pursue them in their flight from before their foes (vv. 15-17), and only a few of the Israelites shall remain.

b) *The Redeemed Israel* (18-26). After the tribulation of 30:15-17, there will be repentance and a return to God for which He was waiting (v. 18). There will then be peace (v. 19). They will be disciplined and taught the way to walk in (vv. 20, 21), and will cast away their idols (v. 22). Material abundance will follow their return to God. Even the animals will join in the benefits (vv. 23-25). That this is an ideal picture is seen in v. 26, "sun sevenfold etc."

c) *Israel's Foes* (vv. 27-33). Their foes are to be judged. This foe is Assyria who will be judged while Israel is blessed. The wrath of God comes on Assyria first and impliedly on all others (vv. 27, 28, 30-33). Mingled with this judgment is a song of the redeemed (v. 29).

2. The Spirit-filled Citizens, Isa. 31 and 32.

a) *Repentance and Renewal* (31:1—32:8). Israel is sinful, for they reject God and go to Egypt for aid (vv. 1-3). Of this sin they are led to repent by the fact that Jehovah fights against them and shows them His might (vv. 4-9). Repentant, God heals them, and so renews them that they will all be genuine and noble (32:1-8).

b) *The Outpouring of the Spirit.* (32:9-20). After the men, or along with them, the women also repent on account of the great calamities (9-14) which were to last until the Spirit of God was poured out upon them (v. 15). This outpour of the Spirit will bring transformation of character, righteousness, peace and abundance (vv. 16-19). Then shall they reap their harvest of trust in Jehovah (v. 20).

3. The Citizens of the New Zion, Isa. 33.

a) *Its Oppressors* (vv. 1-12). Israel cries to God and He intervenes with judgment on their oppressors. Israel is helpless, though they wail (vv. 7-9, 11, 12), but God will help (v. 10) and do to their foes what He had threatened them (vv. 1-6).

b) *The Citizens and New Zion* (vv. 13-24). The question is here asked and answered, "Who can dwell in His holy presence" (v. 6) in the same manner as in Ps. 15 and 24:1-6. (33:1-6). With such citizens and with God in their midst, New Zion shall be safe from invasion (17-19) and permanent (v. 20). God is in the midst of it (v. 21) and will be her King (v. 22). The inhabitants will be rich and healthy (vv. 23, 24).

4. Jehovah's Presence in Zion, Psalm 46. His presence will make (a) Zion a refuge in times of trouble (vv. 1-3), (b) a glad city because safe from enemies (vv. 4-7), while the nations will be subject, not to Zion, but to Zion's God (vv. 8-11; Dan. 7:27).

Compare the Immanuel in Isa. 8:8, 10.

5. The Beauty and Glory of Zion. Psalm 48. The citizens will (a) be proud of her because God is in her midst (vv. 1-3) and (b) she will be impregnable against the attacks of kings, for the same reason that God is in her (vv. 4-8). They will pray for continuance. Yea she is built by God and he will keep her (vv. 9-11). (d) They find her a joy for ever (vv. 12-14).

§ 68. Micah 4 and 5. **The Ruler from Bethlehem.**

1. The Exalted Zion, 4:1-7, cp. Isa. 2:2-4. God's judgments on Zion reached a climax in 3:12 and exhausted themselves. But God does not stop with judgment. He goes on to show the real intention regarding Zion, namely, its exaltation. In opposition to the low estate of the house of God (3:12) He sets its world wide destiny (4:2, 3). When Israel's religion is established, they will be gathered from every where (4:6, 7). Note the world wide extent of God's rule and religion here predicted. It goes beyond any thing as yet accomplished in history.

2. Destined Glory of Zion, 4:8—5:1. The city has changing fortunes. Evil times are ahead, but the pains are birth pangs, so that her former dominion shall come again to Zion, that is, the tower of the flock (vv. 9, 10). In 5:1 the prophet returns to 4:9 where the city of Zion is besieged. The world will overcome, or reduce to dust, the City of God (4:10), but Jehovah will intervene and save His own (4:10b). Even after this redemption (4:10b) the City of God is still attacked by the world powers (4:11), but the foe does not know the mind of God (4:12), namely that their muster is but for their own threshing at the hands of Israel (4:12, 13).

3. The Prince of Peace, 5:2-6. In 5:1 the thought of 4:9 seems to be repeated to bring the lowliness of the city in contrast with the Prince of Peace now mentioned. He comes from Bethlehem because of the Davidic line, and that at a time when it was at its lowest ebb, as in Isa. 11:1 and Amos 9:9. His destiny as Prince is in strong contrast with His lowly origin in the town of Bethlehem, for He is of old as to origin and He is eternal. Because such a

Ruler is to be born to Israel, God will give her up only until she shall have brought forth this Ruler (5:3a, cp. 4:10). Then Israel will be assembled (5:3b) and He will shepherd His people (5:4). He will be peace, and so He will bring peace (5:5a).

Note. Assyria stands for all God-opposing forces. These the Prince will destroy (5:6).

4. The People of the Prince of Peace, Micah 5:7-15. These shall flourish within (v. 7) and outwardly (vv. 8, 9). All human objects of trust, and all idols will be removed, and God alone will be worshipped (vv. 10-15).

5. Fulfillment. All these predictions came true in the Babylonian captivity and the return from there, but in their deeper meaning they will be true under the rule of Jesus Christ (Matt. 2:6). His eternity, John 1:1.

§ 69. Isa. 34 and 35. **Edom and Zion in Contrast.**

Note. These two chapters are a pair and close the Book of Zion (28-35) as the world-judgment (24-27) closed the Book of the nations, and as chapter 12 closed the Immanuel Book.

1. The Judgment on Edom, Isa. 34. Compare Isa. 63.

a) *Judgment and Devastation.* In reality the judgment here under consideration is universal. This is (1) announced (vv. 1-4). The nations are called on to hear (v. 1) their own judgment (vv. 2, 3), and even the heavenly host (the visible stars standing for the invisible) are included (Compare Isa. 24:21, 22; 65:17). (2) The special object of God's wrath is, however, Edom (vv. 5-7), for it stands as a prominent example of a God-opposed nation. In one see all. The oxen indicate great nations (v. 7). Bozrah is the cheif city of Edom. (3) The result of the judgment is the desolation of Edom's land (vv. 8-17). Desolate and wild it will be like Sodom. Those persons then living will find it recorded in the Book (of prophecy, v. 16). All predictions will have come true.

b) *The Victor from Bozrah* (Isa. 63). The prophet asks a question which Jehovah answers (v. 1). A second question (v. 2) and answer (vv. 3-6). Compare Obad. 15-26. In so far as this is predictive of Christ it cannot mean that there is any spite or hatred here against Edom as a nation, but in so far as they, or any one identifies himself definitely with evil. Christ's blood bought victory was over Sin and Satan, the real essence of enmity (Rev. 19).

Gethsamene means oil press, gath shemen. Edom was the arch foe of God's people Israel (Ezek. 35; Lam. 4:21, 22; Ps. 137:7).

2. The Blessings on Zion, Isa. 35. In contrast to Isa. 34, here nature is transfigured and glorified (vv. 1, 2, cp. Ezek. 34:25-27; 36:35), and saved Israel comes home (vv. 3, 4) to great blessings (vv. 5-10). These are blessings of every kind. There will be no sick nor cripples (vv. 5, 6), nor unfruitful land (v. 7). Life will move smoothly on the king's highway of holiness (v. 8) in perfect safety (v. 9) and in joy undimmed (v. 10). All this looks beyond the merely literal to a glorious spiritual fulfillment, which of course will bring the material blessings in its train.

Summary of Chapter Six.

In general there is during this time the impending invasion of Assyria as God's rod for unruly Israel. Suffering and judgment lead to repentance and the reign of the Immanuel.

In particular, we have set before us the ideal toward which Israel is to move, but attained only through the valley of humiliation (§ 58). To unbeliever and believer, Immanuel is a sign, of death, to the one and life to the other (§ 59). Judgment of Israel leads to the reign of the Prince of Peace (§ 60). Another series of divine strokes on Israel and on Assyria, God's rod for the son He loves, introduces restoration and international unity under the standard of the Stem of Jesse (§ 61). Like Israel, the nations are individually judged and sifted and their ruler exposed as Anti-Christ in essence (§ 63). In the sifting, some will come out for God and unite with Israel as a third (§ 64). In the picture of the end of the world Israel will feast on Zion (§ 65). In the building up of this Zion Christ will be the Cornerstone (§ 66) and this city of the great King will be glorious (§ 67), and its Ruler eternal and divine, though He will come from lowly Bethlehem (§ 68). Edom and Zion will stand in great contrast (§ 69).

Literature.

Briggs, pages 180-219; Orelli, pages 255-313; Delitzsch, §§ 28-34.

CHAPTER SEVEN.

JEREMIAH AND HIS CONTEMPORARIES.

The time is the Babylonian Period, Josiah to the Fall of Jerusalem. Babylonian domination and the impending Fall characterize the Period.

§ 70. Zeph. 1-3. The Great Judgment of Jehovah

Zephaniah lived under Josiah, B.C. 640-609, between the 12th and the 18th years of that king. The external occasion of his prophecy was either the Chaldean or the Scythian invasion. The internal occasion was the idolatry of Israel.

1. Judgment on the World and Jerusalem, Zeph. 1. By its idolatry Jerusalem has exposed itself to world-judgment.

a) *The World Judgment* (vv. 2, 3). The destruction of the world is absolutely total, every thing must go. The world cannot abide the Day of Jehovah.

b) *Judgment on Jerusalem* (vv. 4-9). This world-judgment is here announced for a warning to Judah. One with the world in sin means one with it in judgment. All classes and conditions of Jerusalem will be struck; Baal worshippers and Jehovah worshippers (vv. 4-6); princes and people of Israel (vv. 7, 8) and those who break into houses (?). Formal Jehovah worshippers and idolaters are alike taken together.

c) *The Day of Jehovah* (vv. 14-18). This day is at hand and terrible (14-17), and the Israelites cannot escape it any more than the heathen world (v. 18).

2. The Call to Humility, Zeph. 2. This call is given in view of the coming wrath.

a) *The Call* (vv. 1-3). The address is primarily to Israel, but will likely as well apply to the nations. But even the best of them needs repentance, for who can abide that day? (v. 3).

b) *The Reason for the Call* (vv. 4-12). The reason for the call is the impending judgment of the nations. (1) Philistia shall be utterly destroyed (vv. 4-6) but after their restoration they shall

belong to Jehovah (v. 7). (2) Moab and Ammon, for their reviling of God's people (vv. 8, 10) shall become like Sodom (vv. 9, 10a). The returned remnant of Israel will possess them (v. 10b) and all the earth to the far off West (coast lands, v. 11). These shall not come to Jerusalem, but each shall worship Jehovah in his own home land. In this verse (11) there is universal worship of Jehovah. Compare 3:10; Isa. 2:2-4; 19:23-25; Mal. 1:11. Here acceptable prayer depends upon the spirit and not on the place (John 4:21-24). (3) Cush and Nineveh shall be desolate as over against the City of God which shall have great joy. This shows that the city is used figuratively. (vv. 13-15).

3. Jerusalem and the World, Zeph. 3. Jerusalem, purged, shall be the City, or capital, of God and the purged world will be His Kingdom.

a) *The Present Corrupt Jerusalem,* (vv. 1-7). She is rebellious, unclean, disobedient and corrupt (v. 1); her very head men and teachers are so (vv. 2-4) in the face of the fact that God revealed Himself to her and destroyed nations for her sake (vv. 5, 6) and promised life to her (v. 7).

b) *Transformation of the Heathen* (vv. 8-9). The quiet believers in the land are asked to wait calmly until the terrible judgments on the nations is over (v. 8) when God will bring the nations to Him in worship and service. Judgment is the means of conversion, at least of some. Even their language will be pure of idolatry, etc.

c) *Transformation of Judah-Israel* (vv. 10-13). The remnant escaped from judgment (unrepentant sinners are destroyed rather than repent), will make an honest and peaceful people (v. 13), because poor and humble they will continue to rely on Jehovah their sustaining power (v. 12).

d) *The Finally Blessed Israel* (vv. 14-20). The enemy has gone (vv. 14, 15) Jehovah is their King (v. 15b), and abides in their midst (vv. 16, 17). The dispersed, the lame etc., will be restored and made glorious (vv. 18-20).

4. Fulfillment. Zeph. 3:17 is one of the boldest verses in the Old Testament in this picture of the indwelling of God in the congregation, and the world being for God, and all of one accord, of one language, and free from sin.

Note. In Zephaniah judgment is on *all* (1:1-4): on the heathen, on Jerusalem and all of it. On the ruin of Jerusalem

(1:10) compare the fall under Titus A.D. 70. On the Day of Jehovah (1:14) compare Joel 2; Amos 5:18, 20. Repentance alone will save from judgment (2:1-3), that is, any nationality can thus be saved (2:11). On the isles or coast lands (2:11) compare Num. 24:24. In 3:10 the pilgrimage is figurative (Mal. 1:11; John 4:23).

In Zephaniah the Messiah is not mentioned, but God is in the midst of His people, which is the Messiah in substance, if not in name, for that is Immanuel, God-with-us.

§ 71. Psalm 87. **The Adoption of the Nations.**

1. Psalm 87 expands Ps. 86:9. "All nations which thou hast made shall come and worship before thee, O Lord." The psalm is pre-Exilic, for after the Exile the nations are thought of as subject to Israel, and not as converted by Israel (cp. Isa. 2:2-4; 11: 10; Ps. 45:14-16).

dations which He loves (vv. 1-3). She is the birthplace of the nations and their home, of Rahab (Egypt), Babylon, Philistia, Tyre and Ethiopia. "Know me" is for salvation (John 17:3), and

Zion is the chosen dwelling place of God, for here are His foun-the birth is a spiritual or second birth. She is the source of their joy (v. 7; Isa. 12).

2. Messianic Element. Zion will be the spiritual mother of all nations, that is, the religion for which she is the earthly home will spread over all the world (Ps. 87:5a; 86:9; Gen. 12:1-3; Matt. 28:19). This religion will be the source of all joy, as well as of all life. There will be a happy spiritual brotherhood with God as one Father and Zion as one Mother.

§ 72. Psalm 80. **Restoration of the Vine, Israel.**

1. The Psalm. A) *Appeal for Deliverance* (1-7) from pressing calamity, "Save us O Shepherd" (vv. 1-3), we are a laughing-stock (vv. 4-7). B) *The Nation is in Ruin* (vv. 8-11), like a vine trodden down by wild beasts (vv. 12, 13), hence have pity (vv. 14-19).

2. The Messianic Element. Psalm 80:17 echoes Gen. 49: 22-24, Joseph flourishing by the favor of God, and uses the idea of "son of man," the ideal man of Ps. 8, and the right hand man from Ps. 110:5 and applies both to "the Messianic head of Israel who is the object of divine favor in the times of the restoration." The divine favor and glory saves (Ps. 80:1c, 3, 19b).

§ 73. Habakkuk. **The Advent of Jehovah in Glory.**

1. The Book of Habakkuk. It belongs to the time of Jehoiakim, B.C. 609-598, before the battle of Carchemish (B.C. 605). Jeremiah emphasizes the unrighteousness of Israel, Habakkuk that of Israel's conquerors, the Chaldeans. His outlook is that of purging, not of ruin for Israel. He portrays the future dealings of God with His people. Escape is by faith alone.

2. Judgment, Hab. 1. This judgment is the invasion of the Chaldeans. (a) The prophet complains of the sins of his people. (vv. 1-4). (b) In answer God tells him that He is bringing the Chaldeans to punish his people (vv. 5-11). (c) The prophet now complains against the Chaldeans, that they are cruel, treacherous, and worship their military prowess (vv. 11, 13, 16).

3. God's Answer: Faith or Woes. Hab. 2. The text of this chapter is in v. 4 where the first half refers to the Chaldean and the second to the righteous man for whom Habakkuk pleads (1:13). The woes are intended for the Chaldean and those like him.

a) *Faith* (2:4). Verses 2-4 are the soul of the book. Its importance is indicated in the words, "Write it down" (2:2). Faith unites one with God. Hence the believer cannot die because he is one with God, and God is God. (1:12; Gen. 15:6; Rom. 1:17; Gal. 3:11). Faith makes eventually like God, zaddiq, qadosh, righteous, holy, for it seeks and will find righteousness (Matt. 5:6). They are to have faith in a just and promise-keeping God. This faith is made by His oracle (Rom. 10:17). The attitude of God demands a humble (v. 4) and honest relation to Him, as over against pride, such as is in the Chaldeans. Pride works for fire and ruin (2:13). Pride is the characteristic of heathenism and runs into self-deification (Isa. 14:12-14; 2 Thess. 2:4).

b) *The Five Woes.* These are pronounced (1) on the greedy (vv. 6-8), (2) on evil gain (vv. 9-11), (c) on blood and greed, (4) on treachery (vv. 15-17), (5) on idolatry (vv. 18-20). The reason for these woes is given in v. 14, the fact the earth shall be filled with the knowledge of God. In contrast to them Jehovah is in His holy temple, let all the earth keep silence before Him (v. 20).

4. The Advent of Jehovah, Hab. 3. This is an advent for salvation and judgment as in the days of the deliverance from Egypt (3:3-15). It is the prophet's response to God as He revealed Himself in chapter 2 (3:3, 16-18) where he speaks in the name of the

congregation. In the imagery drawn from the Exodus (3:3-15) the prophet sees the world-powers destroyed. In order to establish His own kingdom, God comes on His "chariots of salvation" (v. 8c), which are judgments to the nations but salvation to His people (v. 13.) The judgment is especially on the man of sin (vv. 13, 14).

§ 74. Jer. 3:14-18. **Jerusalem the Throne of Jehovah.**

1. The Prophet Jeremiah. Jeremiah began his ministry in the thirteenth year of Josiah, B.C. 627 (Jer. 1:2) and continued until after the fall of Jerusalem, from his 20th to his 80th year of life, a period of 60 years. It was a time of decline. The unrighteousness, immorality, and idolatry of the people, and the treachery of her princes, had ultimately to lead to the ruin of Judah-Jerusalem. It was a present ruin but looked to a future salvation and glory, for the promises of God to Jacob's seed and David's house cannot fail (Jer. 4:2; 11:5; 31:35-37; 33:17, 18, 26; 46:28). Salvation in Jerusalem is redemption, that is from sin, and the gift of the Spirit as against outward symbols, like the ark (3:16; 4:4), the Law (8:8) and prophecy (5:31). Above all ceremonial, Jeremiah sets repentance from the heart, metanoia, change of mind (4:1-4).

2. The Prophecy 3:14-18. This was really directed to Northern Israel (v. 12) as a rebuke to the more treacherous Judah (v. 11). No doubt Judah looked on N. Israel as awefully wicked. God here claims they are less so than Judah. The words apply to Judah. The condition of restoration of either is *repentance* (v. 14a, vv. 1-4). *God will restore* them by selecting them one by one (v. 14b) and Her rulers will be *God-approved shepherds* (v 15). They will be *spiritual* not formal (v. 16). *God* will be really *enthroned among them* and they will have what the ark symbolized (v. 17). Their former *division will cease* (v. 18). All nations will be gathered there under God (v. 17) and Gen. 12:3; Isa. 2:2, will be realized, for God will be with them, Immanuel.

§ 75. Jer. 23:1-8; 33:14-22. **The Righteous Branch.**

Note. Zemach Zaddiq, 23:5; 33:15, Zemach is not really a branch, but a sprout, or planting and is righteous, according to the will and idea of God. A branch is a part of a tree. Zemach is that which grows, a sprig of grass, etc., from the verb zamach, to sprout like grass, etc. The zemach is the whole growing thing.

1. The Setting. In 23:1,2 the prophet sums up the rebukes of 21:1—22:30. Israel's wicked and worthless kings have allowed

Israel to scatter. God himself will bring them back and feed them (23:3, 4).

2. The Prediction, of the ruler, his name, and God's promise.

a) *The Davidic Ruler,* (23:1-5). There will be a new start, for God will raise up a true Davidic Ruler who will truly correspond to the ideal David (23:5; 33:14) under whom Israel will be safe and united (23:6a; 33:15).

b) *His Name* (23:6b; 33:15). This will be Jehovah Zidekenu, Jehovah our righteousness. The suffix, nu, our, is as in the case of immanuel, the people. In 33:16 it is the people that bears this name for they shall then have become like their Ruler. The word, righteousness, indicates salvation as well as righteous character. The same is the case in the New Testament (1 John 1:9 righteous to forgive). On justification compare, Jer. 50:20; 31:34; Dan. 9:24; Ezek. 36:25. On righteous character compart Jer. 31:33, Ezek. 36:27. It is, therefore, not an institution with which we have here to do, or a mere law, or formal conduct but it is Jehovah that justifies and lives in the heart and so also sanctifies as well as saves. The word branch or shoot, is not the name but describes Him, as a living organism that develops. He is the same as the One in Isa. 7:14; 8:8; 9:6, 7.

c) *The Glorious Return* (33:17-22; 23:7, 8). After 70 years of bondage (25:12; 29:10), God will bring Israel back to their own land in a manner so glorious and astounding that the Exodus from Egypt will sink into insignificance (23:7, 8). His promise He will keep (2 Sam. 7:12-14; Jer. 33:17). Israel's priesthood will abide (v. 18; Num. 25:12, 13). These two covenants, with David's Son on the throne, and an everlasting priesthood (Num. 25:13), are sure as the course of nature (Jer. 33:20-22). With 33:20 compare Gen. 8:20-22. With 33:22 compare Gen. 15:5; 13:16; 22:17. On the irrevocable covenant see (Jer. 31:35-37; 33:25). "This means that in the future there will be a condition of perfect righteousness, when God will bring about the condition which will be well-pleasing to Himself, a condition of His people demanding world recognition, and that all this will come through the incomparable and righteous King of Israel from David's house." Orelli Com. on Jer. 23:8.

§ 76. Jer. 30 and 31. **Restoration and New Covenant.**

1. The Book of Comfort, 30-33. This was given in the 10th

year of Zedekiah (32:1), a year or so before the fall of Jerusalem. It contains A) *Words of Comfort,* 30 and 31 (1) introduction, 30: 1-3, (2) Setting up of the New Davidic kingdom, 30:4—31:26, (3) Comfort, the New Covenant, 31:27-40. B) *The Anathoth Field Bought,* Jer. 32. (1) The transaction, vv. 1-15, (2) a prayer for explanation, 16-25, (3) the divine explanation, 26-44. C) *The New Consolation,* Jer. 33. (1) Blessing the unfortunate prophet, vv. 2-13, (2) the justified congregation of the last days, vv. 14-26.

2. Words of Comfort: Contents. 30 and 31. After the theme the return of Israel to its land (30:1-3). There is A) *The redemption of Israel as a whole* (30:4-24) in which there is (a) *the promise* (4-11), the coming capitivity is taken for granted and deliverance from it is promised (v. 3) but before this can be there must be judgment (vv. 4-7a). After that God will deliver them (vv. 7, 8) when they will serve Jehovah (v. 9) and He will bring them back (v. 10). The nations shall cease (v. 11). (b) *God alone can help them* (vv. 12-17), for their wound is incurable (v. 12, 13), their sins great (v. 14), but He can and will heal them (v. 16, 17). (c) *Jerusalem* will be *restored* to favor (30:18-24). It will be glorious (vv. 18-20). Prince and people will be with God (vv. 21, 22). The wicked will be destroyed (v. 23, 24; cp. 23:19). B) *The two divisions* (31:1-26. (a) Ephraim's share (1-22). Resolution to bring back the people (1-6) and the accomplishment of it (7-14) and Rachel comforted (15-22). (b) Judah's part (31: 23-27). C) *The Renewal of Whole Israel* (31:27-40). (a) The New Life (27-30), (b) The New Covenant (31:31-40).

3. Messianic Elements.

a) *Salvation from God.* Though delayed by tribulation (30: 7-9), yet David (his Seed), the God-fearing king, will rule over them, and they shall be saved from trouble (v. 7c). The sins (15b) demand punishment (12-15a). Their foes will be destroyed (v. 16), and their health restored (v. 17). Stress is laid on the malignity of the disease (31:12, 15).

b) *The Prince.* He is of the house of David (30:9), of themselves not a stranger (30:22a; Heb. 2:14-18), one who realizes the difficult priestly task of close fellowship with God (30:22b; Lev. 10:3). Hence He is impliedly Priest-King (Ps. 110:4), for He mediates the salvation and union of the people, His people with God (30:21; Rom. 5:1, 2; Eph. 2:14-18). The word qarab, draw near, is a technical term in the functions of the priest and is the keynote of the O. T. worship and ritual.

c) *Restoration of United Israel.* (30:3; 31:5, 6, 15-20). Of this reunited kingdom Jerusalem will be the center and home of God (31:6). It will be a new kingdom and the joy of the nations of the earth (31:7). There will be a new thing in the earth, "A woman shall encompass a man" (31:22), that is, the weaker person will protect the stronger, a reversal of nature. Human strength, usually boasting of its ability, will be of no avail then, but God will intervene to save sinful man and will bring in the glory-state (31:23-26; cp. Eph. 2:5, 8; Col. 2:13, 14).

d) *Personal Liberty and Responsibility.* (31:29, 30). In the O. T. Israel was rather a mass quantum. Circumcision, which admitted to the kingdom was performed at a time when the individual was irresponsible and then, too, the women came in as represented by the men. The N. T. rests on the human will, that is in an individual personality (John 5:40, "ye will not," ouk thelete, are not willing to come. Gal. 5:1; Ex. 20:5).

e) *The New Covenant.* (31:31-34). (1) The old Mosaic covenant (Ex. 19-24) is to be abolished because it was not kept, could not be kept (31:31, 32), although God did all that He could for them at that time and stage (31:32c; Heb. 8:6-9), nor can the old relation be restored or repaired. (2) The New will be inward, spontaneous, a spiritual dynamic that works out the law as the law of life (31:32). The life that they will then live will not be taught any more than the bird will be taught to fly or the fish to swim (31:33). The law will be the morphosis, form, of the divine vital dunamis, power, from the fact that the Holy Spirit is within (2 Tim. 3:5; John 14:17 end). It will not be the abolishing of the essence of the old covenant, but the fulfilling of it, of the Torah of the Berith (the law of the covenant) with a new power, the ability and willingness to keep. There will not be the "thou shalt" from without, but the "I can" and the "I will" from within (Phil. 2:13; Heb. 8:8-13; Phil. 4:13). This idea is also expressed in Jer. 32:40; Ezek. 36:26, 27.

The "thou shalt" and the "I will" become one and gradually the "I am" will be the same, that is, the covenant will become a reality in the people as it is in Jesus Christ (John 1:1, 14; Col. 2:9). The Spirit will not only teach, but He will enable the believer (31:34; 1 John 2:20, 27; Jer. 30:22; 32:39). (3) The prerequisite to the above transformation is the blotting out of sin. This precedes (as it must in reality) in Ezek. 36:25, 26, but here it follows (31:34; 33:8). (4) Will there be a literal restoration of

Israel? (Jer. 31:35-37) and of Jerusalem (31:38-40; Zech. 14: 20, 21)?

All this brightness of the future was predicted just before the Fall of the Nation!

§ 77. Psalm 89. **The Sure Mercies of David.**

Note. "This psalm is the classic expression of Messianic longing hope, so far as this is connected with the house of David. It was written when the Davidic kingdom was very low and in strange contrast with the glorious promises made to David (2 Sam. 7:12-16).

1. The Greatness of Israel's God, Ps. 89:1-18. The purpose of the psalmist is to sing the kindness of Jehovah (vv. 1, 2), to recall the covenant of God with David (vv. 3, 4), and God's glory in the heavens (vv. 5-7). He rules over the nations (vv. 8-10) and His people are blessed (vv. 15-18).

2. His Covenant with David, Ps. 89:19-37. This is an enlargement of 89:3, 4. (1) David is anointed and helped against his foes (19-25). Note the history of David. (2) The Ruler (David, his descendant) is God's first-born and is exalted (Ps. 89:26, 27). (3) These promises of God are irrevocable, true for ever (89:28-37 2 Sam. 7:12-16). All this in spite of sin (89:30-32; 2 Sam. 7:14).

3. The Sad Contrast, 89:38-57. (1) At the time then present the house of David was forsaken of God and despised (vv. 38-41). (2) He falls before his foes (89:42-45). (3) How long shall this continue? The psalm shows that the promise to David was trusted.

§ 78. Psalm 132. **Zion's Glory under Davidic Sprout.**

Note. "God's promise of a perpetual dynasty is recalled as a ground of hope." Dummelow. It echoes the promise that Jehovah has chosen Zion as His special abode.

1. The Contents of the Psalm. A) *David's Prayer* (1-10). See 2 Sam. 7:1-3. He prays that God may remember for him his vow to build Jehovah a house (vv. 1-5) and that He may reveal himself in the temple. They found the ark, symbol of His presence, in Ephrah, at Jaer (RVM), which is Kirjath-jaerim (1 Chron. 13:5; 1 Sam. 7:1). They long for its presence, for Jehovah, in Jerusalem their home.

2. God's Oath to David, 132:11-18; 2 Sam. 7:12-16. God made an oath (v. 11; 2 Sam. 7:12-14). He will dwell in Zion (vv. 13, 14) and bless her (v. 15), and give salvation through His priests (v. 16). On the basis of God's promise to David, the psalm prays that God manifest himself accordingly in Zion.

3. Messianic Elements. It is a longing for God's presence, God-with-us, Immanual, by pilgrims to Zion. The promise to David is still in the future.

Summary of Chapter Seven.

This chapter opens with the Day of Jehovah and judgment on sin, calling for repentance (§ 70). The nations shall gather into Zion, which will become the Spiritual mother of them all (§ 71) and the throne of God will be in her (§ 74). Jehovah will come in the Chaldean oppression, but only the unbelieving proud will fall, while the one who believes is justified (§ 73). The new Ruler, Son of David, will be called Jehovah our righteousness, a sprout of God (§ 75).

Literature.

Briggs, page 220-265; Orelli, pages 314-360.

CHAPTER EIGHT.

PROPHECIES OF EZEKIEL AND DANIEL.

Note. Ezekiel's ministry extended from B. C. 597-570, before and after the fall of Jerusalem. This explains also his book. Before the Fall (Ezek. 1-24) he declared the certainty of the Fall, and the cause of it in the sins of the people against a just and holy God. They defiled the temple, symbol of Israel, so that God had to leave the temple and the people. The people had to be torn down and rebuilt, which is the subject of 33-49. During the siege of the city Ezekiel prophesies against the nations. Jeremiah lived in Palestine. Ezekiel lived in Babylonia.

A. Before the Siege of Jerusalem. I–XXIV.

Note. The Subject of these chapters is the Fall, its certainty, and its cause in the moral character of Jehovah and the immoral character of His people.

§ 79. Ezek. 11:16-20. **Jehovah the Sanctuary** (B.C. 593).

1. The Purged Remnant, vv. 16-18. In Exile Israel, the purged remnant, will have Jehovah as their sanctuary (v. 16). In the absence of the temple they lived in Him. This sets aside the ritualistic and stresses the spiritual. But this will be only for a little while, until they return to their native land (v. 17), for they and the land (Ezek. 36) will be purged from the filth of idols (11: 18, 19; John 17:21; 1 John 4:16; Acts 17:28).

2. The New Creation, 11:19-20. "I will give them one heart." The Septuagint reads "an other" for "one." The difference in Hebrew is only a round corner for a square one in one letter of the word. In substance then there is practically no difference, for another heart, a new heart, is a heart of love and love is unity. It is not cultus but a new creation that Ezekiel sees the need in Israel (Gal. 6:15). Thus only can they be Jehovah's people and He their God (Jer. 31:31-34; Ezek. 36:25, 26). This is fulfilled in the dispensation of Christ (John 3:3, 7; Ps. 51:10).

§ 80. Ezek. 17:22-24. **The Wonderful Cedar Sprig** (B. C. 593).

1. The Setting. Zedekiah's perfidy, B.C. 588, is set forth in 17:1-21 in a parable of a vine (1-10). The eagle is Babylon or its impersonation, Nebuchanezzar. The top of the cedar is Israel's king, Jehoiakin (vv. 3, 4). The seed royal of the land is Zedekiah (vv. 5, 6). The other great eagle is Egypt (v. 7) and its king, Hophra. Zedekiah, the vine, planted by Babylon, leans toward Egypt, (v. 8), which treachery God will punish (vv. 9, 10). This parable is explained (11-21) as a crime punishable by Jehovah.

2. The Prophecy, vv. 22-24). The future of the Davidic ruler. The Lord also will take a scion from the same cedar, that is of the house of David, and plant it in Zion, His Church. It is insignificant in appearance, but virile in life. It will flourish and shelter all under its benign shadow (c. 23). All nations shall know that Jehovah is a living God who does things (v. 24). This is an ideal that was realized in Christ alone.

§ 81. Ezek. 21:24-27; (Heb. 29-32). **The Rightful King** (B.C. 592).

1. The Invasion of Judah, Ezek. 20:45—21:25. This invasion is the consequence of the treachery of Judah (Ezek. 17), and it is the hand of Jehovah that punishes them for it (17:9, 10), by fire (20:45-49), by sword (21:1-17), and by Nebuchanezzar (21: 18-23).

2. The Messiah, Ezek. 21:24-27. In the ruin that the hand of Jehovah brings upon the people and kingdom (20:45—21:23), priesthood and kingship must go down (v. 26) and everything will be overturned for a time, until the expected Messiah, the rightful Ruler shall have "come whose right it is, and I will give it to him" (v. 27; Isa. 7:14; 8:8; 9:6, 7; Gen. 49:10).

B. § 82. **Prophecies Against the Nations.** (B. C. 587-572).

1. During the years leading up to the Fall of Jerusalem, the people both in Palestine and in captivity refused to believe that the temple of Jehovah would or could fall (Jer. 7:1-7). Ezekiel and Jeremiah labored to disabuse their minds. When at last the siege was begun in earnest, the people succumbed. The overpowering might of the Chaldean heathen nation was too much for them. They were then in danger of swinging to the opposite extreme of despair in Jehovah and His kingdom. In this time of the siege Ezekiel pronounces divine judgments on these seemingly so invincible nations. This is to encourage the people.

2. The Messianic significance of these prophecies lies in the attitude of the nations to Jehovah and His people Israel. This again lies in the very idea of God as found in the Old Testament. He is the Maker of heaven and earth and Lord of the universe. Hence His Kingdom must be a universal kingdom over all peoples and in all places. The whole world is His, for he made it (Ezek. 29:3, 9; Ps. 24:1, 2), and the people that live in it are His for the same reason (Ps. 100). He has begun and will complete this universal dominion.

3. Now the heathen kingdoms go directly against all this. They do not acknowledge Him as God, but have made themselves gods of their own, and oppose Him in His work as begun and maintained in Israel, His people. Heathen nations are radically antitheocratic. They rule without Him and against His desires. Like Pharaoh, they know not, nor care to know, the Lord (Ex. 5:2). They are self-sufficient and deify themselves, (Ezek. 28:2; Isa. 14:14). Hence the constant refrain in this section, "and they shall know that I am Jehovah," (Ezek. 25:5, 7, 11, 14, 17; 26:6; 28:23; 30:19; 32:36). They attribute their outward, material, and showy successes to their own ability (Dan. 4:30), or to their gods in opposition to Jehovah who apparently did or could do so little (of this kind) for His own chosen people (Jer. 48:14-17). It was for this reason that the hand of Jehovah was always so heavy upon them, devastating them, and blotting them out of existence as nations. His very nature as a God of Truth could not endure such contradiction of sinners as the heathen world-powers.

4. Then, too, God's kingdom, which He was building up in Israel, demanded this treatment of the Gentile nations. In the first place, these anti-Jehovistic organizations, or world-powers, occupy the territory which God designed for the people and Kingdom of His Messiah. It is His earth and He made it for man to occupy under His rule and care. The kingdom, land and people and rule, is His and he will give it to His little flock (Luke 12:32; Jer. 46:27, 28). The world rulers are usurpers. As soon as He wants the land He can take it. (Jer. 49:1). They must finally be evicted, and this is done when "the cup of their iniquity is full" and His people are ready to occupy (Gen. 15:16 and context).

5. Again, their material prosperity and domineering power over each other and especially over the people of Jehovah, is apt to mislead even the very children of the Most High, for it is not easy to see through their superficial and temporary glory. All

this glory and power and superiority was attributed loudly and persistently to their gods, to the discredit of the God of Israel. Israel, alas, too often yielded to this seductive temptation and fell away, as in the days of the Judges and all along their history. Of course, God often gave His people over into the hands of these world-powers for disciplinary reasons (Isa. 10:5-34; Jer. 50:17-20; 51:20-26), but Israel often misunderstood or misread this act of God (Isa. 59:1-8), and saw in it a shortening of the Lord's arm or of His memory (Isa. 59:1, 2; 49:14, 5). In this way the cruel treatment by the nations appeared to Israel like an overthrow of Jehovah and His kingdom among them, but the Lord was in it all and ruled according to His purpose (Jer. 46:27, 28). There was always method in His apparent weakness. In this way the nations were a thorn in the sides of the people of God. They either harassed them or seduced them to idolatry with its worship in the flesh (Num. 25: Ezek. 28:23-26). After the restoration of Israel, these will be no more a hindrance to Israel (Ezek. 28:24). Because of this situation, God manifested His superior might over even the mightiest of the nations, blotted them out and cleared the ground for the home of Israel, the redeemed, so they could live their new life unmolested.

6. But Jehovah is also a God of mercy, and so while this side is not to the forefront, there is room and desire, even in these prophetic sections against them, for the conversion of the heathen. God is not against them as men, as human beings, but as nations, powers organized against Him and His people (Ps. 2), He does "not wish that any should perish, but that all should come to repentance" (2 Peter 3:9). He is against sinful nations because they *are* sinful (Amos 9:8) as he is against sinful individuals, and yet gave His Son to save them. So we find rays of light and love in Ezek. 16:55; 29:13-16; 36:36; 37:28, and salvation presupposed in 23:48; 28:25. Of a turn in affairs for the better in individual peoples we have the case of Moab (Jer. 48:47); of Egypt, (Jer. 46:26); of Ammon (49:6); of Elam (49:39).

7. So Israel, having had such experience nationally and individually, having been tempted, seduced and saved, having seen the overruling power and the infinite love of God displayed in its behalf, will know Him also and be a ready witness of His grace and power to the world (Ezek. 29:21). Compare Note at § 63.

C. After the Fall of the City. Ezek. XXXIII—XLVIII.

Note. The Subject of this section is the restoration of Israel. After the destruction for their sins in 1–24 Ezekiel predicts the cleansing of Land and People, the return of Jehovah and the description of His House, symbol of His purged and now pure and holy people. Time, B.C. 587-572.

§ 83. Ezek. 34:11-31. **The Faithful Shepherd.**

1. The Setting. 34:1-10. God's flock has had bad shepherds, became a prey to the beasts (heathen nations), and now He will judge and feed and rule them Himself.

2. The Good Shepherd, 34:11-31.

a) *Jehovah will Gather and Judge Them* (vv. 11-22). He will gather the storm-driven people (11, 12), will restore them to Palestine (v. 13) and feed them (v. 14). He will be their Shepherd in the true sense. He will be Judge (vv. 17-22), but more against the false shepherds than against the people. Compare Psalm 80.

b) *God's Lieutenant* (vv. 23-24). They shall have only One Shepherd because He will be the genuine one. He will not only be a descendent of David (2 Sam. 7), but one who will fully carry out the Davidic ideal, fulfill the task that David was to do, but could not, in that he was purely human, for God and David will be in full accord. "My Servant" is one who is instrumental in God's hands for the accomplishment of all of His work. Compare Isa. 40-66 and Jesus as Servant in Acts 4:27.

c) *God's Covenant with His Flock,* (vv. 25-31). This will be a covenant of peace (v. 25) with nature (vv. 25-27), free from oppression (v. 28) and calamities (v. 29) for God will be with them and they shall know, experience, His presence. He will be their God as they will be His people (v. 30).

3. The Davidic King (vv. 23, 24). He is the Davidic Ruler of Isa. 11:4, 5; Ezek. 21:27. He is "My Servant," because of His doing, like David, God's will fully (1 Kings 14.8). He will be king alone (v. 23a). Ezek. 21:27 thinks of the Isaianic Messiah.

§ 84. Ezek. 36:20-35. **The Great Purification,** Cp. 11:19, 20.

1. The Setting. In Ezek. 35 and 36 the prophet sets forth the future of the land of Israel (a) Edom's presumption is punished

(Ezek. 35), likely again as symbol of all opponents to Jehovah, and the mountains of Israel are repeopled (36:1-15). God's reasons for restoring Israel are given in 36:16-38. (a) Regard for His holy name (v. 21), in spite of Israel's sins (16-21). (b) By grace, that is for His own sake (v. 22) will He renew them (vv. 22, 23), (c) and bless them (vv. 32-35).

2. Purging, 36:16-21. This is negative, being by suffering, by "a spirit of burning," mistaken by the Gentiles for a rejection of Israel by their God (v. 20). But it was only God's holiness and justice that demanded their punishment (vv. 20, 21).

3. God's Saving Holiness, 36:22-32. This is positive work. (a) As God was profaned before the nations through Israel's sins, so will He be glorified before them by His positive grace, for it is because of His own name that He will save them. He will sanctify Israel before the eyes of the Gentiles (vv. 22, 23). (b) The sanctification (vv. 25-27) consists of cleansing from sin and apostacy the cause of their sins (v. 25), and of the outpouring of the Holy Spirit to give them new life (26, 27), which brings forth obedience and a holy conduct. (c) They will be *planted* and will *flourish* (36:24, 28-32) as the result of their holy life.

Only by an inner transformation will Israel reach its destined end (v. 28b). The mere bringing of them back to their land will not suffice for this (v. 24). The desolate land (36:1-15) will, by means of personal spiritual holiness, be made fruitful, and this fruitfulness will lead Israel to see its own real sinfulness (v. 31, "Then shall they remember etc"). So God's goodness will lead to a truer and deeper repentance (Rom. 2:4) than His judgments (36:16-21) could do (Ezek. 16:60-63).

Cleansing of sin and renewal by the Holy Spirit is every where in the New Testament.

§ 85. Ezek. 37:7-14. **The Great Resurrection.**

1. The Setting. In chapters 35 and 36 the emphasis lay on the land. In 37 it lies on the people and their preparation for occupying that renovated land (the religion of Jehovah?). The place where the bones are is Babylonia, a battle field. It looks like a resurrection of individuals, many corpses coming to life, but Ezekiel's explanation makes the national interpretation the more likely. Both may be included, the national and by implication also the individual (cp. Isa. 26:19; Hos. 6:2; 13:14). The field is de-

scribed in vv. 1-6; and the resurrection in vv. 7-10, while the application is made in vv. 11-14.

2. The Messianic Element. There is a close connection between Israel's condition and its estrangement from God, that is its sin of ungodliness. Hence this passage is an expansion of 36:26, a revival through the Spirit of God (37:14a). Stress is laid on their experimental knowledge of God, because of the presence of the Spirit and His fruits (vv. 13, 14b), that is, renewing from the lowest depths of sin (37:11; Eph. 2:5, 6; John 17:3). This cannot mean the bringing back the Israelites to their home land but a new creation, a zoopoiein, a making spiritually alive as in John 5:21-24, a miracle possible only by water and the Spirit (John 3: 5-7).

§ 86. Ezek. 37: 21-28. **The Great Reunion.**

1. The United Israel, 37:15-23. The symbolic act (uniting two sticks into one, vv. 15-17) is explained as the reunion of the two divisions of Israel (vv. 18-20) brought about by God's gathering them (v. 21) under one king (v. 22) and keeping them clean from idolatry, that is there shall be One God and so one King (v. 23).

2. The Future King (vv. 24, 25) *and Sanctuary* (vv. 26-28). These verses (24-28) are a compact summary of the condition and situation of the future Church, or Kingdom. In the light of John 4:21-24, the land of Palestine may here stand for the outward symbol of the kingdom, as the temple does for the congregation.

The points to be noted are: (a) "My servant David king over them" (v. 24, 25c; compare Isa. 11:1); (b) one Shepherd; (c) conformity to the Law (v. 24b); (d) dwelling in the land for ever, (v. 25; cp. 28:25, 26); (e) the covenant of peace (v. 25a; 34: 25); (f) an everlasting covenant (v. 26b; 16:60; Isa. 55:3); (g) the great increase of the people (v. 26b; 36:10, 11, 37; Jer. 30:19 and the Patriarchal prophecies); (h) He their God, they His people (v. 23, 27b); (i) the sanctuary permanently in their midst (v. 26c, 27a; 20:40; 43:7), developed in Ezek. 40-48; (j) the conversion of the nations (v. 28) and (k) a sanctified Israel as the preacher of salvation (v. 28; 20:12).

§ 87. Ezek. 38 and 39. **Judgment on Gog and Magog.**

1. The *Outline* of Ezek. 38 and 39. A) *The Invasion,* Ezek. 38. (a) The Allies of Gog (vv. 1-7); (b) his nefarious plans (vv.

8-13); (c) the invasion (vv. 14-17); (d) nature against him (vv. 18-23). B) *God's Triumph over Gog*, Ezek. 39. (a) God leads Gog to destruction (vv. 1-7); (b) his weapons are for fuel (vv. 8-10); (c) seven months' of burying (vv. 11-13); (d) search for the dead (vv. 14-16); (e) banquet for the birds (vv. 17-20); (f) the heathen learn the meaning of Israel's Captivity (vv. 21-24); and (g) Israel brought home (vv. 25-29).

2. Messianic Significance. Before developing the idea of God's sanctuary in their midst (37:27) in the detailed description of Ezek. 40-48, the prophet disposes of the foe in Ezek. 38 and 39. The foe comes in extraneously, not in the plan of God. Redemp- was completed in the settling of the sanctuary among them in 37: 27. This battle of Gog is a type, or phophetic forecast, of the last attack of the forces of evil on the Church or people of God and His Anointed. The center of the attack here is God.

3. The Foe. The Scythian invasion may have been the substratum or material background of this picture, or it may be the fall of Babylon under the Medes, which is connected with the return of Israel from Captivity. But neither of these historic events closes the prophetic vista. The prophet sees a united heathendom attacking Jerusalem, that is, the Kingdom of God, and with it he sees coming the universal and final judgment of God. In 38:17 Ezekiel has in mind Joel 3:9-14, and in 39:8 he has in mind Micah 4:11-13. Inasmuch as Israel is in Jerusalem when the attack is made (38:14-17) they must have returned thither before the attack. The foe comes from the North (38:15), whence Israel's foes usually came, but nations from all regions are swept along with the foe as he moves along (38:1-6). In Rev. 20:7-10, the last attack of heathendom comes after a period of rest (1,000 years) as here in 38:14.

4. The Motive of the Attack. This was in part God-wrought. God gathered them (38:4-7) and led them up against the Land (39:2) and the attack glorified Him (38:16, 23; 39:6, 21, 23). But the motive was also greed of booty (38:10-13). They went against the Holy Land for gain, in spite of the fact that it was God's land, and they were thus at least half conscious of attacking God. It is significant that Mammon was the core of their opposition to God. "Ye cannot serve God and Mammon." Hence in Rev. 20: 7-10 the real motive is unmasked and Satan the adversary of God, leads the attack out of pure malice.

Every thing serves to glorify Jehovah (38:16; 39:7, 8, 21, 28).

§ 88. D. **Purged Israel's New Home,** XL—XLVIII.

This section expands 37:27. After Israel had been punished for its sins and cleansed from them (36:25), and renewed by the indwelling of the divine Spirit (36:26), and its foes made harmless (28:24; 38 and 39), God will again take up His abode in their midst, and Israel will realize even to the last detail every thing that God had foreshadowed in the Law of Moses. This he tells them in the familiar form and terms of their ritual. "The whole is an ideal picture which was never *materially* realized, but which strikingly embodies the conception of the abiding presence of God with His people, and of their perfect fellowship with Him" (Dummelow), together with all the blessings flowing from such spiritual union with their God. "It is a prophecy of the true consummation of the Kingdom of God," a realization of what the Mosaic cultus really meant.

Out of the spiritual fellowship with God flows life-giving power and influence into all the world, which brings blessings material and spiritual, and healing both for man and nature (Ezek. 47). This is in line with what Jesus said: "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this he spake of the Spirit which they that believed on him were to receive" (John 7:38, 38). Believing is a real spiritual oneness with Jesus, as is here proclaimed for Israel. In chapters 8-11 it is said that Jehovah forsook the temple (that is Israel) because it was poluted with idolatry. In 40-48 He is back again and abides with them as fountain of life and blessing (43:1-9).

The division of the land among the tribes has Jehovah and His sanctuary as center, indicating that all life is centered in Jehovah and in fellowship with Him. The Church is, then, the hearth of the whole of human life, permeating and sustaining and sanctifying all. "In that day shall there be on the bells of the horses HOLY UNTO JEHOVAH; and the pots in Jehovah's house shall be like the bowls before the altar," Zech. 14:20.

E. The Book of Daniel.

Note. Daniel was a contemporary of Ezekiel and lived in the same land with him. Both, each in his own way, ministered to their brethren in Exile. For this reason it seems well to treat of his prophecies in the same chapter with Ezekiel. Both treat of the Kingdom in the distant future, basing this vision on events of

their own day and experience. In fact it seems that Daniel's vision lies this side of that of Ezekiel. Daniel tided Israel over the great chasm of the Captivity, sustaining their faith in those trying times by personal loyalty to the God of Zion and by miracles granted him for this very purpose. It is impossible for us to realize the tremendous significance of that Captivity, its terribleness and its fulness of individual and national consequences. Surely miracles, even apocalyptic insight into the plans of God for the future of his much afflicted and tempted people, are here in order.

§ 89. Dan. 2 and 7. **The Kingdom of the Son of Man.**

Note. There is no attempt at, nor claim for, presenting a new view here, or one that will in any sense meet with general or even wide acceptance. This is only *a* view. Any one who has a better one may be congratulated.

1. The Four Kingdoms. Dan. 2:31-45; 7:1-8. These kingdoms are, (a) The Chaldean, or Nebuchadnezzar, (2:32, 37; 7:4); (b) the Medo-Persian, the three ribs being, Egypt, Babylon, Lydia (2:39a; 7:5); (c) Greee, the four heads being the four generals of world-wide power (2:39b; 7:6); (d) the Roman, powerful (v. 4), mixed with weakness (vv. 41-43), developed in successive forms. "Diverse from all the kingdoms," means that it is Western while the others were Eastern (7:7, 23).

2. Antichrist, 7:20-25. The last kingdom will produce ten kings, contemporary or successive is disputed, (v. 24), the last three, or three of them, the little horn will overthrow (24c) and will war against the saints of God (v. 25) for a fixed time.

Who is this ruler indicated by the little horn? He may have been Antiochus in the first instance and identical with the king of fierce countenance in 8:23-25, but also the type of a succession of self-deifying rulers up to and including the final Antichrist. In that case he is the same as the prince of Dan. 9:26, 27, the king of Dan. 11:36-45, the abomination of Dan. 12:11 and 11:31, the man of sin in 2 Thess. 2:4-8 and the beast of Rev. 13:4-10.

The tribulations of 7:25, "wear out the saints" are forerunners of the end, the dark before dawn, in all of God's dealings. Here perhaps the Antiochian persecution is meant, which becomes typical of successive later persecutions (Dan. 9:27; Matt. 24:15; Rev. 13:14, 15; 2 Thess. 2:3, 8). The discussion of the who and the what belongs to the commentaries. Here we consider the general

truth, that the consummation under the Messiah will be preceded by the manifestation of the powers of evil heading in the Antichrist.

3. The Messiah, 2:34, 35, 44, 45; 7:9-14. In contrast with the beasts of the other kingdoms, He is a *man* (Dan. 7:13). As against the beasts there is set up a judgment throne for their judging and condemnation (7:12), and the horn-beast will be slain (7:11). This judgment is pronounced in a solemn manner by the Ancient of Days (7:9, 10). The Son of Man gets dominion for himself and for the saints with Him, universal and everlasting (7:14, 27). In 2:24-35 the judgment and the giving of the kingdom to the Prince and the people with Him is expressed in the figure of a stone cut from the mountain. The person here is an individual, a Prince (Isa. 7:14; 9:6; Ezek. 17:22-24; John 3: 18; Ps. 45:5). The outlook goes beyond the New Testament.

§ 90. Dan. 9:24-27; 12:1-3, 10-13. **The Last Times.**

1. The Seventy Weeks, 9:24-27. Dr. Briggs makes two periods, (a) the one, seven plus sixty-two week-years, from Cyrus to Christ's advent, and (b) the last week which is the time of His life on earth, in the middle of which He was cut off.

Anderson (Daniel in the Critics Den) takes the 69 weeks as equal to 483 years of 360 days each, dating from the decree of Artaxerxes to rebuild the *city* (Neh. 1:2, 3; 2:5), that is from March 14th, 445 to April 6, A.D. 32, the rejection of Jesus on Palm Sunday. The seventh week lies beyond even the present time.

Dr. Briggs thinks that these numbers are entirely symbolical . . . but cannot be reduced to measure historic time. They show that the times of the world-powers have been strictly limited by God, and that the last affiictions will be very brief, and that these will be speedily followed by the divine advent, when all promises will be realized in the full," Mess. Proph. 426.

2. End Trouble and the Resurrection, 12:1-3. "There shall be a time of trouble such as never was since there was a nation" (v. 1). Israel, the children of God, will be watched over by Michael, all shall be delivered, and even the dead shall be raised (a personal resurrection), and glorified.

3. The Abomination, 12:10-12. The continual burnt-offering will be taken away by a cruel lord, who brings in the abomination. This may be explained as referring to Antiochus, but seems rather to refer to the last times.

"This prophecy was also taken up again by Christ and His apostles, and its fulfilment is still to come, like that which is said in this book of the establishment of a world-ruling Kingdom of God. Still the world's history goes on in its course; still the Colossus stands; still the beasts ascend from the sea of nations. Still also the great tribulation of the Church is to come, for as under the Old Covenant they embodied themselves at last in *one* all-powerful ruler, so according to apostolic prophecy, resistance to Christ culminates in an Antichrist who tries to strike a deadly blow at the Kingdom of the Lord. But when the need is greatest and the cause of the saints apparently lost, then will the Exalted One appear and gather His Church from among the living and the dead. To the Church, the Kingdom will be given at the final judgment," Orelli, page 466.

Summary of Chapter Eight.

1. The Sanctuary. The land and city are the place where God dwells, but the people and the individual in the truer sense, are the temple of the living God (1 Cor. 3:16; 6:19). But God aslo is the sanctuary of His own (Ezek. 11:16-21; John 17:21, 22). The sanctuary in the wide and narrow sense shall be cleansed and renewed (§ 79; 86; Ezek. 35; 36). The nations shall be driven out of the earth, His larger Sanctuary (§ 82, § 87) and the new temple and land is described (§ 88).

2. The People of Israel shall be purged (§ 84), revived (§ 85) and reunited (§ 86).

3. The Ruler of the house of David will be planted by God and glorious (§§ 80; 81; 83), and given the kingdom (§ 89).

Literature.

Briggs, pages 266-290; 410-427. Orelli, pages 361-376. Delitsch §§ 39 and 40.

CHAPTER NINE.

THE SUFFERER AND SERVANT.

Note. The idea of the Servant includes in many of its phases the idea of the Sufferer. Service is largely self-sacrifice. It is always doing the will of an other "Not my will but thine be done." These two, the Sufferer and the Servant, are here thrown together because in substance they belong together, and no account is in this chapter taken of the time of composition of the prophecies. The Sufferer is portrayed largely in the Psalms. He is also the climax in Isa. 40-66.

A. The Great Sufferer in the Psalms.

§ 91. Psalm 22. **Forsaken yet Exalted by God.**

1. His Agony and Cry to God. 22:1-21. (a) *His agony* (vv. 1-10) is caused by God's forsaking him. The holy God of Israel (v. 3) in whom the fathers trusted (vv. 4, 5), and who watched over the Sufferer's childhood (8-10), how can He forsake him now (vv. 1, 2)! (b) *His cry to God* (vv. 11-18) is pressed out of him by the strange act of God in leaving him to the fury of violent men until he is almost ruined. (c) *He prays for help* (vv. 19-21) and trusts that God will hear him. In his dark distress he hopes and is assured that help will come from God.

2. His Song of Praise, 22:22-31. In this song there is

a) *Thanksgiving for Answered Prayer* (22-26). There is a turn from dark to day between vv. 21 and 22. In this 22nd verse the speaker praises God and commends His mercy to his co-religionists (vv. 23, 24). He himself will be more faithful than ever (v. 25), because the meek will ever find God true (v. 26).

b) *Joy in the Kingdom of God* (27-31). God being such as the speaker's experience proved Him to be (vv. 1-18) and as he has just said He was (vv. 22-26), His rule must extend to the ends of the earth (v. 27), because it is God who rules (v. 28). The wicked must cease (v. 29) but God's seed, His children shall tell of His reign to generations yet unborn (vv. 30, 31).

3. Messianic Elements. The man in this psalm suffers because of his close fellowship with Jehovah (v. 8). Aristides was ostracised because his fellowmen were tired of hearing him called the just. It is an ideal picture but realized in Christ. Verse 6 could not be said of David. The scorn and mockery of 22:7 remind of Mark 15:29. The "trust on God" in Matt. 27:43 fulfills Ps. 22: 8-10. The parting of the garments is in both, Ps. 22:18 and Matt. 27:35, and the cry of Jesus on the cross, "My God, my God," is Ps. 22:1.

This Sufferer is not an ordinary human being. His relation to God is so unusual as to be the cause of persecution (v. 8). It is not the little Church within the Church, for the Sufferer appeals to the congregation, qahal, in vv. 22, 23, and the whole picture is too individualistic in 22:9-11 for this reference. The Sufferer here is allied to the Servant of Jehovah in Isa 40-66, especially Isa. 53. Compare 22:6, "a worm," "a reproach of men" "despised" with Isa. 41:14, "worm Jacob" where the nation is primarily meant and Isa. 53: 3-6 where the individual is referred to. In Isa. 53 the conversion of sinners results from the suffering of the Servant of Jehovah, while in Ps. 22 the source of salvation is the preservation of the Sufferer (22:24). Perhaps looking beyond the cross, which is the affliction, the psalm describes the outcome of it. Ps. 22:7-18 has been called the program of the crucifixion. We have in this psalm the experience of a righteous man, of whom Jesus is the highest example, in a sinful world.

§ 92. Psalm 69 and 40. **Suffering for Righteousness' Sake.**

Note. Ps. 40:1-12 is here used. Ps. 70:1-5 repeats 4:13-17.

1. God's Martyr, Ps. 69. We have here (a) *his suffering* (vv. 1-4) which is undeserved and drives him to call on his God, (b) *The cause* of his suffering (vv. 5-12) is not his sins, of which, however he is not free (v. 5; 40:12), but his zeal for Jehovah (vv. 6-11; 40:6-8). It is this that brings reproach (vv. 7, 8, 11, 12) and loneliness (v. 8). This leads to (c) A *firm trust in God* (vv. 13-18). In strong contrast to the humiliation of v. 12 he turns to God in v. 13. Wa' anni, and I, "and as for me," at the beginning of this 13th verse is very emphatic and expresses contrast. The "acceptable time" is the time of his distress. The whole of 13-18 is a strong plea for deliverance (vv. 13-15), yea for response from God (vv. 16-18). He needs to be sure of God. God did answer him (Ps. 40:1, 2), or if not this man, the fact remains that God

does hear and answer prayer (Isa. 58:9; Ps. 91:15). (d) He *prays for the destruction of his enemies* (vv. 22, 25, 27, 28), for he is heartbroken and bitterly abused because of the maliciousness of their attacks on him (vv. 19-21, 26), and he is (e) Saved and exalted (vv. 29-36) of which he is already so sure that he praises God for it (vv. 29-31), and sees the meek taking heart, because of it (vv. 32, 33) and Zion will be saved (34-36).

2. Thanksgiving for Help Received, Ps. 40:1-12. This help is from (a) *Jehovah the Wonder-working God* (vv. 1-5), therefore the Psalmist will bring (b) *Praise and Obedience* (vv. 6-12). Because God is so great and good He is deserving not only of material sacrifice (v. 6) but of heart obedience (vv. 7, 8) and praise (vv. 3, 5b, 9, 10). He pleads for mercy continued (vv. 11, 12).

3. The Messianic Value. These psalms are examples of suffering for righteousness' sake in a good but not a sinless man (69:5; 40:12). Because Christ was altogether sinless (John 8:46) He experienced what is here portrayed, in the fullest measure. The gall and vinegar of Ps. 69:21 is in Matt. 27:34; John 19:28-30. Acts 1:20 sees in the fate of Judas, the enemy of Jesus, a fulfillment of Ps. 69:25.

Jesus himself did not pray for a curse on His enemies as is done in the psalm, but for their forgiveness and made excuses for their cruelty (Luke 23:34). He let God requite men's evils against Him (1 Peter 2:23) while He prayed for them.

The emptiness of animal sacrifices is here announced (Ps. 40:6, 7) and their real soul and significance is shown to be in obedience (Ps. 40:7; 1 Sam. 15:22b; Jer. 7:22, 23; Hos. 6:6; Mic. 6:6-8; Mark 12:33) which was in the sacrifice of Christ an obedience unto death (Heb. 10:4-9; 6:7-10; Phil. 2:8). Ps. 69.9, "the zeal of thy house etc." is applied to Jesus in John 2:17; 69:4a, "hate me without a cause" is quoted of Him in John 15:25; Ps. 69:22, 23, "their table a snare etc." is quoted against the Jews in Rom .11:9, 10. It may be said that the prayer for the destruction of the enemy was made for, and not by this Sufferer.

B. The Servant of Jehovah in Isaiah 40-66.

§ 93. The Servant Idea.

A servant is a personal means between a man and his work. God wants the world of human beings in the form of a kingdom.

Jesus is the means, the Servant, to bring this about. (John 1:2). Israel was the first group where this ideal was, or was to be, realized. Jesus the Servant was the center and source of Israel. In Him the God-man idea was realized in Israel, who were then to go forth and proclaim in the world what had been realized by God in them through His Servant (Isa. 43:8-10). This seems to be the explanation of the Servant idea in Isa. 40-66, namely Messiah is the Center, the Head, and the Israelites are the members, the body. He is perfect, they are in the making, often blind and deaf, etc. (Isa. 43:8).

The Servant is the instrument for the inward deliverance as Cyrus is for the outward (Isa. 44:26; 45:13). Compare Paul's claim for himself of being a doulos Jesu Christou (Rom. 1:1). The Christ is the Servant in the narrower central sense. The people of Israel in the broader sense. The Church takes the place of old Israel as Servant to bring in the kingdom, salvation from sin and nurture in the Spiritual Life. In addressing the Gentile Christians of Galatia Paul says, "They that are of faith, the same are sons of Abraham" (Gal. 3:7) and "If ye are Christ's, then are ye Abraham's seed, heirs according to the promise" (Gal. 3:29). To the Ephesians he says, "We are the circumcision, who worship by the Spirit of God, and have no confidence *in the flesh* (3:3). The instrument must be *Spirit*-endowed, the choice of God, and world-wide in effect (Isa. 42:1-7). The Servant's weapon is the preached word (Isa. 42:18-22; 42:7; 49:9; Eph. 6:17).

§ 94. Isa. 41:8-20; 42:1-13. **The Servant in Whom Jehovah is Well-pleased.**

1. Israel as a Whole, the Servant, Isa. 41:8-20. (a) He is God's servant from of old, from afar, from Ur of the Chaldees (vv. 8-10; Gen. 12:1-2). (b) He will not cast him off but destroy his enemies (vv. 11, 12). (c) God himself will redeem him (vv. 13, 14), and Israel (d) shall destroy his foes (vv. 15, 16; Micah 4:13). (e) They seek the grace and blessing of Jehovah (v. 17) and (f) God will open fountains of richest blessings for them (vv. 18-20). In the future, the spiritual and the physical co-operate (Isa. 29:17; 32:15; 30:25; 35:7; 43:20; 55:12, 13).

2. The Servant, an Individual, 42:1-13. (a) In character he will be beloved and spirit-filled (v. 1), mild (v. 3), courageous (v. 4), and God-sustained (v. 6). (b) In manner he will be gentle (v. 3), and persistent (v. 4). (c) As to His work, He establishes

the divine covenant with Israel, is a light to the Gentiles, and will give liberty to all (vv. 6, 7). (d) Greater work than this will he do because he is sustained of God (vv. 8, 9). Hence (e) Praise the Lord for His Servant's work (vv. 10-13).

3. Interpretations. (a) The Servant is elect Israel (Ex. 19:6); (b) personified Israel as in Hosea 1-3, (c) or an Individual, as Moses and David were servants. It seems best to regard the Servant with His body of believers, to be Christ the Head and Israel or the Church the body (Eph. 1:22; Col. 1:18 etc.). In that case the whole, Head and body, is the Servant here, now fixing attention on the Head and now on the body.

§ 95. Isa. 43:1-7, 14-21. **Jehovah Delivers His Servant.**

1. Deliverance Assured, 43:1-7. (a) The Servant, is here the children of Israel and God's help is assured them (vv. 1, 2). (b) The Redemption that God grants, brings the people from all nations, giving as a recompense for the loss of Israel other nations in exchange "to the Persian conquerer" (vv. 3-6), and all for His own glory and by grace alone (v. 7).

2. Israel as Witness, 43:8-13. They are to bear testimony (vv. 8-10) and do deeds (10b-13), before the Gentiles (vv. 8, 9), for they are servants, mediators of His kingdom, like their Head and through Him. He is the vine, they are the branches, His body, and He does His work only through them.

3. Free Grace, the Divine Motive, Isa. 43:22-25. This redemption of His people is (a) not of merit (v. 24) but a pure blessing from Jehovah (43:2, 5, 16, 19-21). So far were they from being a benefit to Him that were a weariness to their God (vv. 22, 23). Hence (b) it was all of His own accord that He forgive their sins (v. 25), which is (c) an undeniable fact, present and long known (vv. 22, 23).

§ 96. Isa. 44:1-5, 21-23. **The Promised Spirit.**

1. The Spirit, 44:1-5. (a) The blessings of forgiveness in 43:25 are bestowed on unworthy (43:26-28) and insignificant (44:1, 2), but beloved Israel (v. 2v). Therefore He will pour out (b) His Spirit on them like rain (44:3a; cp. Joel 2:23, 28, 29) with (c) the result, that Israel shall flourish and nations come to Israel's God (44:4, 5).

2. Redemption and Song, 44:21-23. Forgiven, redeemed by

grace alone (vv. 21, 22), beloved Israel, His servant, will sing Jehovah's praise (v. 23).

§ 97. Isa. 49:1-13. **The High Calling of the Servant.**

1. The Servant, 49:1-8. Four questions arise here (a) *Who is He?* Here the prophet fixes his gaze on the Head, as in 42 he did on the members. The whole Israel and the Head make one servant to mediate the kingdom in the world. At one time the imperfect or even sinful members, at another time the sinless, divine-human Head are in the mental focus. Here it is the individual Person, "me," "my" (vv. 1, 2). (b) What is His *Call* and *Equipment?* He was called by God from His very inception (49:1); equipped as a speaker, that is a prophet (v. 2). (c) What is *His Commission?* He was commissioned to be a Servant of God and the means of glorifying Him (v. 3), in spite of apparent failure (v. 4), by bringing in Israel (v. 5) and the Gentiles as far as the ends of the earth (v. 6). (d) *How will He do it?* His way leads through humiliation (v. 7a) to glory before kings (v. 7b) and peoples (v. 8). Humiliation is a new idea in Israel for the Servant and He must here be the Messiah.

2. The People, 49:9-13. This Servant will be the embodiment of the covenant which the Lord made with Israel (v. 8). They will be restored to their home (in God?), will be well fed and blessed (9-12) and happy and singing (v. 13). Nature will be transformed into harmony with their healthy spiritual condition.

§ 98. Isa. 52:13-53:12. **The Sin Bearing Servant.**

Note. The second part of Isaiah (Isa. 40-66) takes a long step forward in the redemptive ideas of the Old Testament. The sacrificial concept is translated out of the animal sphere into the sphere of human and personal life, that is, into the realm of the conscious and voluntary. So the animal sacrifice gives way to the self-sacrifice and the real (A. B. Davidson, 321).

1. The Theme, 52:12-15. The theme is exaltation through humiliation. The Servant of Jehovah will be exalted (v. 13) but only through humiliation (v. 14). His high exaltation will startle even kings, to whom all this will be unheard of and miraculous. The Hebrew word, yasseh, Hiphil, from the root nazah, means to cause to spring up and may be applied to men or water, and so mean startle or sprinkle. The context favors startle.

2. His Humiliation, 53:1-3. So lowly will this Servant be that

no one will believe the report of it, too lowly to be believed (v. 1). He will be of insignificant origin as to his humanity "root out of dry ground," and of unattractive appearance (v. 2). He will suffer reproach, be a man of sorrows and acquainted with grief and despised (v. 3).

3. Vicarious Humiliation, 53:4-6. Men did not esteem Him (v. 3) because they thought that He suffered for His own sins (v. 5b). Now they see that it was "our griefs," "our sorrows," "our transgressions," "our iniquities," that He bore, for which He suffered (vv. 4, 5). We are healed by His suffering (v. 6). His suffering is the means of our redemption.

4. His Suffering Man-inflicted, 53:7-9. These verses tell what He suffered at the hands of man. (a) He was oppressed and afflicted (v. 7a) by a miscarriage of judgment (v. 8a), and suffered for others (v. 8b). (b) Yet He bore all calmly and meekly (v. 8b) and unresistingly (v. 9b). Verse 8b gives the climax of His work.

5. His Suffering is God-willed, 53:10-13. It was God's plan of salvation for the world, to save it from its sins (v. 10). The plan is sure of success (vv. 10, 11). He will be satisfied with the results of His suffering (vv. 11, 12).

7. N. T. Fulfillment. It was vicarious suffering, as is frequently stated e. g. twice in v. 4, four times in v. 5, once in 6, 8, 10, 11, twice in 12, twelve times in all. The Servant's course is through humiliation to saving power (Heb. 5:7-9; 2:10). His sacrifice is productive of good (53:10, as is the cross, John 12:32; Mark 10:45). Note the humiliation of the Servant here and the ecce homo in John (53:3b; John 19:5). Though He dies and is buried (53:8, 9) He lives again (v. 10, 11), which is the resurrection (Acts 2:23, 24, cp. 1 Peter 2:24).

The Servant cannot be a prophet, for this does not harmonize with the prophet's identifying himself with the saved, "we," "our" etc. He cannot be Israel, or the remnant, for the reason that it is too individualistic a deliniation. It can only be the Christ that is here in the mind of the Spirit that inspired Isaiah and is the foreshadowing of John 19.

Note 2. On Isaiah 53. The whole sacrificial system of the O. T. proclaimed the need of atonement. Its essence is in Isa. 53, where the alone pure, absolutely obedient, Servant of Jehovah by His unspeakable shame, pain, and dying passion gets atoning power over sin. His resurrection and exaltation proclaims this power.

Note 3. The relation of the Servant of Jehovah to the Messiah. The servant has nowhere royal honor, nor is He called the Son of David. The Jews never combined Servant and Son of David. They had no suffering Messiah, though the Messiah "must needs suffer" (Luke 24:26; Acts 3:18). So Zech. 12:10, "whom they have pierced." The Jews had to give up the Messianic reference of Isa. 53 or accept Jesus Christ as the Messiah (See § 14). In their treatment of Jesus they were unconsciously and blindly fulfilling Isa. 53. The injustice of his legal condemnation (53:8) recurs in Acts 2:23. His life as ransom in 53:12, is found in Mark 10:45. The pleasure of Jehovah (53:10) is repeatedly spoken of in relation to Christ (John 8:29; Matt. 3:17; Mark 1:11 etc.).

The suffering Servant and the royal Messiah are combined in Zech. 9:9, the lowly king. His humble origin (53:1), is also in Micah 5:2-4; Isa. 11:1; 52:13-15. This is all well-known truth in the New Testament.

§ 99. Isa. 55:1-13. **The Great Invitation.**

Note. This is an invitation to the Kingdom that is described in Isa. 54 and is the outcome of 53.

1. The Davidic Covenant, 55:1-5. What was promised David by Nathan (2 Sam. 7:14-16) was brought out by the Suffering Servant in 53 and described in 54. The Blessings (vv. 1-3) are food and drink, life's nourishment (v. 1), satisfaction (v. 2), and life (v. 3). (b) The condition of the blessings (vv. 4, 5) are that they are for every body (v. 1), for the people (v. 4), without price and money (vv. 1, 2). They are mediated by the Davidic Leader (vv. 3, 4) and for the Gentiles and all the world (v. 5). It is a covenant of peace (54:10; Ps. 89:28; Ps. 110).

2. On what conditions Enter the kingdom (55:6-9)? These are (a) *Seeking.* It will not be forced on any one. Seeking shows willingness to accept it. "Seek and find, ask and receive" (Luke 11:9; John 5:46; Rev. 22:17). (b) Repentance, turning from sin to God (v. 7a, b). If this is done there will be free and abundant pardon (v. 7c; Rom. 5:20), and that because God is God (vv. 8, 9; Jonah 4).

3. The Surety of the Covenant, 55:10, 13. This surety is in the Son of David and is as sure as the ordinances of nature. It is sure of final realization. Nature will join in the blessings of this covenant. The exuberance of nature will be a sacramental memor-

ial and proof of the divine presence (v. 13, cp. 41:18, 19), which the redeemed will enjoy (Isa. 35).

§ 100. Isa. 58:8-14; 59:16-21. **The Reward of Righteousness.**

1. The Character of the Righteous. The glory of their righteousness shall be like an increasing dawn before them, and the glory of God himself behind them (58:8), and God will ever be at their call (58:8b). But this is on their part conditioned on right living (58:1-7), and not on mere formalism, which is at bottom only selfishness (58:3). True fasting, for instance, is benevolence, doing good to others (v. 6).

2. The Work of the Righteous. They will be a blessing to others (58:12), so much so that they will be known by the name, Restorer of Paths. The best way of life they walk in and teach. Jehovah will guide them (v. 11). But the condition of such guidance is a life of love (58:9b, 10). They shall enjoy the heritage of Jacob (58:14) and possess the promised land if they keep the Sabbath by doing good (58:13).

3. Sinners Saved by Grace. Isa. 59:16-21. The conditions of Isa. 58 are not met by man. Israel is sinful and unable to receive the blessings of 59:18, but they will repent (59:9-15). There is no help in man (59:16a), so God himself must save (vv. 16b-17). Israel's foes will be punished (v. 18), men will fear God (v. 19) and He will come as Redeemer to Zion, that is, in His revealed way (v. 20) and His spirit will bring about salvation (v. 21).

This section gives the human side of Isa. 53.

§ 101. Isa. 61. **The Great Preacher of Redemption.**

1. His Mission, Isa. 61:1-3. This is the climax of the Servant idea. He is anointed by the Spirit to preach to the poor, good tidings, liberty and divine favor, joy for heaviness of heart, and vengeance on the wicked (vv. 1, 2). They bring forth righteous character and good deeds as a tree brings forth its fruit (v. 3). Jesus used this passage but stopped and the end of the joyous message (Luke 4:17-22). He claimed it for Himself.

2. The Development of the Message, vv. 4-9. The redeemed will repair the waste places (cp. 58:12). It seems that in the Kingdom, Israel will devote itself to religion, while the Gentiles, converted, will support them as among the Israelites the Levites supported the priests (vv. 5, 6). But according to 66:20, 21, the Gentiles will be priests and Levites. Israel's state of shame will

be reversed (v. 7). A just God will not allow them to be ashamed again (v. 8), and all the world will know them and their God (v. 9).

3. The Servant's Song of Praise. Isa. 61:10, 11. Righteousness will not consist of works, but will be the fruit of the Spirit (v. 19; Gal. 5:22). In this chapter the Servant is not engaged in the work of substitution and interposition, but in proclaiming the results of it. The sin-bearing Servant needs as His counterpart, the joyful preacher of the glad tidings of a redemption that has been accomplished, and so He concludes with a Song of Joy in His mouth.

Summary of Chapter Nine.

The main idea in this chapter is the Servant of Jehovah as a suffering Messiah. He is forsaken, yet through prayer he is exalted (§ 91). He suffers because He is righteous (§ 92). The servants idea is most developed in Isa. 40-66. (§ 93). Whether it is an individual of the nation, God chose the Servant (§ 94). He delivers Him in His need and He becomes a witness for God of things God has done for Him (§ 95). The mission of the Servant is to bring in Jacob and the Gentiles (§ 97). In the Servant's freewill assumption of sacrifice, that system realizes its true idea (§ 98). To this great blessing which the Suffering Servant wrought out, all are invited (§ 99). The Holy Spirit is promised as the enabling dynamic of the Servant (§ 96) and of those who are His, and this is what He preaches (§100, 101).

Literature.

Briggs, pages 320-373. Orelli, pages 376-418. Delitzsch §§41-43. A. B. Davidson, pages 408-467 and 377-407.

CHAPTER TEN.

THE RESTORATION OF ZION, IN ISA. XL—LXVI.

Note. Zion is in reality the citizens of Zion. And again Zion includes Palestine of which Zion is the center and soul. For the people, Isaiah's goal of redemption is a life still closed with death, though much prolonged (65:19; 33:24; 35:10). Jerusalem will be joyous (51:3). There will be a treaty of peace with nature (40:6-8; 65:25). The city will be beautiful (54:9-15). The soil will be bountiful (41:18; 43:19).

"That goal is the genuine Israel, born again, inwardly emancipated from sin, and sanctified by God's wonder-working Grace. They will serve Him not only in the outward forms of life, but in spirit and in truth, and in accord with their high destiny, summoning all nations to this service,"—Orelli, Proph. page 413. The temple will no longer be Israelitish but a universal house of prayer (56:7), with more than material sacrifices (63:3, cp. 56:7; 60:7). There will be no opus operatum.

§ **102.** Isa. 40:1-11; 42:14-17. **Jehovah's Highway to Zion.**

Note. Verses 1, 2 constitute the text of Isa. 40-66. They contemplate the close of the seventy years of captivity as payment for their sins.

1. The Charge to the Herald, 40:3-5. He is to tell Jerusalem that she is about to be rewarded by the advent of Jehovah. Nature will help His coming (v. 3), even all hindrances will be removed (v. 4). Jehovah's glory is the cause of nature's transformation, for He is the God of nature as of grace. This promise is as sure as that God cannot lie. (v. 5c).

2. The Good Shepherd, 40:6-11. The herald is told to preach, (v. 6a). He refuses on the ground that it is no use, since man is as grass (6b). But God answers that man indeed is as grass, but not so God's word (vv. 7, 8). The herald then announces the advent of the Shepherd (v. 9) which is Jehovah, who will come, having His reward with Him (v. 10). He will shepherd them gently (v. 11, cp. Zech. 11:7-14; Ps. 80).

3. Judgment on the Enemies, 42:14-17. For 70 years God had been silent, but now He will be up and doing (v. 14), being really compelled to bring forth as a woman in travail, for the time is up (v. 14b). In the new birth of the nation, nature also is transformed (v. 15). This is not their work but God's. (v. 16). Those who *reject Him* will be put to shame (v. 17), for their idols cannot save them. He saves them as one leads a blind man.

§ 103. Isa. 45:21-25; 48:17-21. **Jehovah alone, God and Savior.**

1. Jehovah alone Saves, 45:21-25. He, and not the idols (v. 20c), can and alone will save, as He alone is God (v. 21). Hence the ends of the earth must look to Him for salvation. He has so sworn, and so it must be (v. 23). Of the needed justification and sanctification He alone is the source, and all men shall come unto Him (45:24, 25; Rom. 10:1-5).

2. The Reason for the Exile, 48:17-21. The exile was a refining processs (vv. 10, 17). Israel had forfeited God's blessing by their sins (vv. 18, 19), namely a blessing of peace like billows of the sea (v. 18). But deliverance will nevertheless come (v. 20), with miracles greater than the first exodus, that is, it will be God's work (v. 21). But there will be no peace to the wicked, who have not God in their thoughts (Isa. 48:22 contrast with v. 18).

The Babylonian deliverance is the pledge and symbol of spiritual and universal salvation. It must come from the One and only God, Jehovah, who is the God of Israel.

§ 104. Isa. 49:14-23; 51:1-8; 52:7-12. **Jehovah Faithful to Zion.**

1. Jehovah's Unfailing Love for Zion, 49:14-23. Israel complains that Jehovah has forgotten them (v. 14), but He answers that He cannot forget them (vv. 15, 16). He will see to it that Zion will be filled with inhabitants (vv. 18, 19) in surprising number (vv. 20, 21). The nobles of earth will help God, and serve Israel (vv. 22, 23). He is Jehovah, and trust in Him he will honor.

2. Comfort from Past Experience, 51:1-8. They shall look whence they came (vv. 1-3), for as God made them so many from one single pair, a man and a woman as good as dead (Rom. 4:19; Heb. 11:12), so now He can and will make them a people great and blessed, in spite of appearances to the contrary (v. 2). He will greatly bless them (vv. 4, 5), and His saving grace is surer than the heavens to them (v. 6) in spite of the revilings on the part of the godless (vv. 7, 8).

3. Deliverance is Immanent, 52:7-12. The watchmen of Zion see Jehovah coming (52:7, 8) and sing for joy (v. 9), and declare his approach with power (v. 10). Israel is called forth from Babylon and marches homeward to Zion with God as a protection in the rear (52:11, 12; cp. Jer. 30-33; Ezek. 36:25-35).

§ 105. Isa. 54:1-17. **The Ideal Kingdom.**

Note. This chapter describes the Kingdom as the fruits of the sufferings of 53, cp. 52:13; 53:10, 11. To this Isa. 55 is the invitation (cp. 28:16).

1. The Desolate Become Fruitful 54:1-3. Though now without children, that is inhabitants, the city shall abound in them and shall possess the nations and the world.

2. God and His People, 54:4-8. There will be the most intimate relation between God and His people, for He will be their husband (v. 5) and gather them (v. 7) and be their Redeemer (v. 8). Compare Hos. 1-3, the rejected and reinstated wife.

3. His Mercy Everlasting, vv. 9, 10. As sure as the Deluge will not again come over the earth (Gen. 8:22), so sure is His mercy and more enduring than the mountains (v. 10).

4. The New City 54:11-17. The city shall be beautiful (vv. 11, 12); her inhabitants, God-taught, that is, by the indwelling Spirit (v. 13a), and have great peace (13b), which is the fruit of the Servant's death (53:5). Her righteousness will be her safety (vv. 14, 15). No weapon forged against her shall prosper (vv. 16, 17). All this will be because they will inherit the righteousness of God, which God supplies (v. 17; Rom. 10:3).

5. N. T. Fulfillment. The zedeqah, righteousness, here, is the dikaiosune, righteousness, given by God through the operation of the Holy Spirit (Rom. 8:1-17; 10:3). Notice, "Their righteousness is of me" (54:11). This righteousness is wrought out by the suffering Servant (Christ) for "by the knowledge of himself shall my righteous Servant justify many (53:11).

§ 106. Isa. 56:5-7; 57:11-21. **The Universal House-of-Prayer.**

1. Forgiveness and the House of Prayer, 56:5-7. The eunuch, excluded from the Old Covenant, (Deut. 23:1-6), is here admitted, for the Old Covenant was symbolic and so a physical defect was not permissible because it would teach an error. Foreigners are here admitted on condition that they love God and keep His sab-

bath and His covenant. All people will be allowed to meet God in the new, spiritual temple (56:7c). The altar and sacrifices here must be figurative, as these things are in the Epistle to the Hebrews.

2. Penitent and Impenitent, 57:11-21. The former will be received and the latter rejected and

a) *The Land by Grace* from God (vv. 11-14) will be the heritage of the penitent. It can only be had from God (v. 13) who at last acts in their behalf (vv. 11, 12a) for they are themselves helpless (v. 12c) as well as their idols (v. 13).

b) *Repentance as the condition* (vv. 15-21). God will give them the land only on condition that they repent, have a contrite heart (v. 15). God ceases punishing because He is merciful (v. 16). He does punish man's sins but His grace receives the *man* (vv. 17, 18). Because of His compassion, God works in man, repentance and praise as the "fruit of the lips" (v. 19a), and will pardon, give peace and healing (v. 19b). But the impenitently wicked will He reject (vv. 20, 21).

§ 107. Isa. 60. **Zion, the Light of the World.**

1. Israel its Source, v. 1-3. Of the light of the world, Israel is the source. While Jehovah shines in Israel and is its light, the world in its darkness will find its light in Israel. Jehovah's coming is like the rising of the sun. Zion is to be the center of the light (v. 3) and is to let its light shine on others (Matt. 5:14-16). In Jer. 3:14-18 Jehovah is enthroned in the whole city, which is to be called "Jehovah Our Righteousness" (Jer. 33:16), "Jehovah is There" (Ezek. 48:35).

2. The Nations and Zion's Glory, 60:4-14. The nations will bring Zion's children to her (v. 4) and the wealth of the nations (vv. 5-7) also. Her sons will come in flocks (v. 8). The nations will bring sacrifices to Jehovah (v. 7), and the city will be built by them (v. 10) and always open for the reception of their wealth (vv. 11, 13). Those nations which will refuse to serve, shall waste away (v. 12). Israel's oppressors will bow down to them and call the city, "The Zion of the Holy One of Israel."

3. Contrast, 60:15-22. Israel, once forsaken and hated, shall then be glorious, because redeemed by the Mighty One of Jacob (vv. 15, 16). For all her past evil, she gets all the better things, salvation and praise (vv. 17, 18), for God is her light (vv. 19-22).

"This song is the gem of the book. Here the glory of Zion attains its height. It is based on Isa. 49:14-23,"—Briggs, page 394. This picture was then invisible and ideal. It will be realized spiritually as we read in Rev. 21:9-27.

§ 108. Isa. 62. **Extension of Zion's Glory.**

1. Assured Glory, 62:1-9. The city once known as the Forsaken, and the Desolate shall have a New name, Hephzibah and Beulah describing her happy state when her salvation shall be a lamp to shine in her midst (1-5). God delights in her and marries her. He will not rest, nor let her watchmen rest until all this is accomplished (vv. 6-9).

2. Jehovah's Coming, (62:10-12). He draws near on a specially prepared high way (vv. 10, 11). His salvation comes and the people are called, Holy, Sought Out, Not Forsaken (vv. 11, 12) and His salvation shall be proclaimed to the ends of the earth (v. 11). This is an ideal picture that is figurative and as to realization is still future.

§ 109. Isa. 65:1—66:24. **New Jerusalem and the New Church.**

Note, "The divine advent will result in the creation of a New Heaven and a New Earth and a New Jerusalem."—*Briggs.*

1. Jehovah's Reply to their Pleading, Isa. 65. God is anxious to receive (vv. 1-7), even the heathen (v. 1), much more His own (v. 2; Rom. 10:20), but being very idolatrous (vv. 3, 4) and self-righteous (v. 5), they must first take the wages of their sins (vv. 6, 7). Not a single godly one will be lost (v. 8; Amos 9:9), for to all the door of hope is open (v. 10; Hos. 2:15). The fate of the wicked is in painful contrast to this (vv. 13-16; Luke 16:25). Their lot will be hunger, wailing, a cursed name, a by-word as against feasting, singing, a New Name and a proverbial blessedness. The redeemed will be in glory. They will have a new earth (v. 17), a new and joyful Jerusalem (vv. 18, 19) and the full measure of life. This is less than in 25:8. God will not let their labor be unrewarded (vv. 21-23), nor will they call on Him in vain (v. 24), for they will dwell in peace with Him and nature (v. 25; 1 Cor. 1:9; Isa. 11:1).

2. The Consummation of the Kingdom, Isa. 66. Sin drags its foul presence all along the way to the last inch of the way of human progress. Even at the goal it skulks in the mask of religious

formality (66:1-4). God's home is not an earthly house (v. 1) but the humble heart of the believer (v. 2c). Sacrifices without the spirit are worse than butchery (v. 3). They are really acts of disobedience and so rebellion.

a) *The Evil of Mere Formality* (1-4). To the Spirit-Creator (vv. 1, 2), self-willed and unspiritual worship is an abomination (vv. 3, 4; John 4:23,24). Forms as the expression of spirit and truth are not here condemned (58:13; 56:4).

b) *Completion of the Work Begun* (5-14). God will complete what He has begun and in spite of the taunts of the godless (be they heathen or formalists). These He will recompense (vv. 5, 6). Zion shall give painless birth to a nation in a day (vv. 7, 8) because Jehovah accomplishes it (v. 9). Zion, like a mother will suckle her children with the milk of joy (vv. 10, 11). There will be peace like a river and the service of the nations shall be theirs (v. 12), and comfort (v. 13) in fellowship with God (v. 14).

c) *His People in their Eternal Home* (15-24). With fierce judgment on idolaters (vv. 15, 16), including apostate Jews (v. 17), the end will come. When the nations shall be gathered for judgment (Joel 3:19), those of them that escaped shall bear tidings to far off absent ones, causing them to deliver up their captives to God and do Him homage (vv. 18-20). Of these He will make priests (v. 21). In its New Home the Church will spontaneously worship Jehovah, while the sight of the dead foes of God will ever remind them of their own God-wrought escape (vv. 13; 48:32; 57:21).

3. The Messianic Element. Here we find the awful contrast between the saved and the unsaved (66: 23, 24), the germ of the New Testament Gehenna, or hell. We have also the doctrine of the New Heavens, the City Above (2 Peter 3; Rev. 21).

Summary of Chapter Ten.

Zion is the city and people. Jehovah will lead the people like a shepherd on the King's Highway (§ 102), for He alone is Saviour of the flock (§ 103). He is true to Zion, loves her and will redeem her (§ 104), making an ideal kingdom of her (§ 105), a universal house of prayer (§ 106), and so Zion will be the light of the world (§ 107) and known to all the world (§ 108). Old things will have passed away and all things are New.

Literature.

Briggs, p. 375-409.

CHAPTER ELEVEN.

THE RESTORATION OF THE JEWISH STATE.

Note. The restoration of the Jewish state took place according to previous prophecy, but it was very meager because of their lack of faith (cp. Matt. 13:58). The political world was much disturbed at the time of the return from exile and after. There was no prospect of Gen. 12:1-3 being soon fulfilled. To instill faith in the hearts of the people was the mission of Haggai and Zechariah, prophets truly called by God.

§ 110. Hag. 2:6-9, 21-23. **The Glory of the New Temple.**

1. The Occasion of the prophecy. The Samaritans had obstructed the building of the temple under Zerubbabel (Ezr. 4:24; 5:1, 2), for the space of about 14 years B.C. 536-520, the end of the reign of Darius. The people by this time became accustomed to seeing the temple lie in ruins, and made as excuses, that the nations were in unrest and threatening, that the people were too poor to build a temple worthy of Jehovah, or equal in wealth to that of Solomon. Haggai refutes this and promises divine help and a greater glory for this second temple.

2. The Divine Help, 2:6, 7, 22. This divine help is to come through physical and political revolutions. David had supplied the means for the temple of Solomon, largely from conquest (2 Sam. 8:11; 1 Chron. 29:2). God owns all wealth, and if He wants to, can fill this house as well as the former with material wealth (2:8). But He will do better. He will make the future temple (the spiritual temple and the Church for which the material temple is the symbol) the vehicale of PEACE (2:9). Shalom, peace, includes all other blessings besides peace in the narrower sense. Peace and soundness(shalem), is a nations' greatest asset. When they have peace based on God-given righteousness (Rom. 14:17) they will have the wealth of the nations also.

3. Zerubbabel, Type of Christ, 2:21-23. He is a descendant of David. In the very midst of world commotion and ruin he, the scion of David, is honored. The kingdoms and thrones of the

world-powers will tumble (2:21, 22), but Zerubbabel, the scion of David, gets divine assurance and the seal of Jehovah's presence (2:23). The signet ring means close, intimate connection, in fact a kind of legal identity, a power of attorney. His name is engraved in it (Col. 2:9).

§. 111. Zech. 2:4-13; 8:1-23. **The Glory of the New Jerusalem.**

1. The City of God Unlimited, 2:1-5; Heb. 2:5-9. It will have no walls, for no limits can be set for the New City with its large and rapidly growing population (v. 4), and no walls will really be needed as God himself will be a wall of fire around them (v. 5). In Isa. 54:14 the righteous character of the saints will be their protection.

2. Recompense on the Heathen, 2:6-9; Heb. 2:11-13. Israel is to flee from the hand and land of their captors (vv. 6, 7), and the enemy will be recompensed for sins against God, who sent the angel of Jehovah (God Himself in the Second Person? 1:11) to look after His reputation and honor (v. 3) by punishing the heathen (v. 9).

3. Present and Future Blessing on Jerusalem, 2:10-13; Heb. 2:14-17; 8:1-8. God will bless the city by dwelling in it (v. 10). Gentiles will become part of His people (v. 11). "Me" is the angel (v. 11). The angel is sent from Zion as center (vv. 12, 13). There will be no more fasting for the city's evils (Zech. 7:3), for God will return to her in love (8:1-3a), and she shall have a new name, —"The City of Truth etc." (v. 3). She shall swarm with people young and old (v. 8:5, 6), gathered from every where (8:7, 8).

4. The Present City Encouraged. 8:9-17). In view of the promise of the presence of God in 8:8, the present city can take courage (v. 9). Once they were poor and helpless (v. 10) but now it is otherwise (v. 11). Nature will be propitious (v. 12). Once they were cursed, now they will be blessed by the nations (v. 13). As surely as the threatened curses came so surely will the promised blessings come (8:14, 15). Hence, live honest among yourselves (vv. 16, 17).

5. Jerusalem as World-center, 8:18-23. There shall be joy in place of past fasting (vv. 18, 19). The nations will seek Jehovah (8:20-22; Isa. 2:2-4). The Jew will be the man sought after (v. 23) because God is within His people.

§ **112.** Zech. 3:8—4:14; 6:9-15. **Crowning the Priest.**

1. The Perfect Priesthood of the Future, 3:7-10.

a) *Conditioned on God-given Purity* (vv. 4, 5). Joshua the priest of the time was brought before Jehovah, because he was arrayed in impure priestly garment which represent his and the congregation's character. He is accused by Satan, the Accuser, but forgiven by God and arrayed in pure garments, made worthy to walk among the priests and represent the now sanctified congregation, and is to have access to God (Lev. 10:3). Compare the glory garments of Aaron, (Ex. 28:40) as against the filthy garments in 3:3. This is a purity given by God, not of merit.

b) *The New Priesthood,* 3:7-10. Because of the insufficiency of the Aaronic priesthood there is needed a new priesthood. Joshua and his fellow priests form a college of priests and represent the entire body of priests and the office. They are a sign, a miracle, wonderfully preserved up to that date, and are a miracle of prediction of the new and future priesthood. They were preserved through the exile (3:30; Ps. 81:7). For the sign compare Isa. 8:18; Ezek. 12:6.

c) *The Branch,* 8:8c, 9. This branch, or sprout, Zenach, is the center and meaning of the college of priests. The Branch seems to be the stone, like the stone substitute for the ark in the second temple, and so the symbol of the presence of God. The eyes seem to be the eyes of God lovingly watching over it. (Zech. 4:10; Rev. 1:4; 5:6). Iniquity will be removed by God in connection with the mysterious Branch and resulting in wonderful peace (8:9, 10).

2. The Temple and the Priest-King. Zech. 4:1-9. The temple will be completed through the divine Spirit as the sphere of the Priest-King's ministrations and for the encouragement of the people in view of the present desolate conditions. (a) The candle stick, the bearer of the light, is the congregation (Ex. 25:31, 37; Rev. 1:20; 4:5). (b) The two olive trees represent the theocratic kingship and priesthood (4:14). They are the channels through which the Holy Spirit pours His influence and power, dunamis. It is not human, but divine, power that will accomplish the completion of the Jewish state or theocracy, represented by the material temple in process of erection (4:6). (c) Zerubbabel (4:7-10) is the *royal* representative, insignificant in himself but pregnant

with great possibilities in the hands of the divine Spirit. All opposition of Satan (3:2) and of man shall vanish and God will finish the temple (4:9).

3. The Crowning of the High Priest, 6:9-15. The day after the night of visions (Zech. 1:1 to 6:8), Zechariah was to take the gold and silver, brought from Babylon (6:10), and have a *crown* made and set it on the head of Joshua the *Priest* (6:11). It was the prelude of the crowning of One Person to the double office of priest and king, that is of the Branch, the center of the priest service (3:8), and that is the Coming Messiah, who was and is to be the two in One (6:12, 13). The Davidic Ruler is also priest, will build the temple (6:15), the same work as in 4:7, 9. That the metal came from afar to build the temple is made typical of the entrance of the Gentiles into the Kingdom of God (6:15). The crown is laid up as a memorial of this prophetic act.

Here the Corner Stone of Isa. 28:16 comes to its own. Though rejected by Israel He is approved and crowned (Matt. 21:42-46; Acts 4:11; Ps. 118:20-24).

§ 113. Zech. 9:9, 10. **The King of Peace.**

1. This section of Zechariah (9-14) is by many regarded as earlier in time of composition than the rest of the book. But such men as Dr. August Koehler and Dr. Marcus Dodds place it in the time of the restoration. We have here a prediction of the establishment of the Messianic Kingdom after the nations have been visited with divine judgment (9:1-8) and put under

2. The King of Peace, 9:9, 10. It is not by carnal weapons or warfare that peace comes or is maintained. The King comes, not on a war-horse, but on a beast ridden by judges, justices of the peace (Judg. 5:10). He has all the qualifications of the judge (v. 9), and wars shall cease, but His dominion will be world-wide (v. 10b), and peace will be universal. Compare Micah 4:1-5; Ps. 72:7, 8; 110:2; Isa. 9:1-7; 11:1-11; Ps. 68. (The March of Jehovah).

3. The Fulfillment. This passage is quoted as fulfilled by Jesus' riding into Jerusalem on an ass on Palm Sunday. This prophecy would no doubt have been fulfilled in the very nature and method of Jesus reign, even if He had not entered into Jerusalem riding on an ass, but there was a convincing evidence of its fulfillment in this external detail, that should have arrested the at-

tention of the Jews and forced their conviction. (Matt. 21:5; John 12:15).

§ 114. Zech. 10:3-12. **Restoration through a Sea of Trouble.**

That is Judah and Israel shall be restored through a sea of trouble.

1. Judah, God's Flock and War-horse, 10:1-5. Under the figure of a flock annoyed by wild beasts, Jehovah saves Judah (v. 3) and makes them the instrument for punishing false shepherds and the nations (vv. 3b, 5, 11b; cp. Micah 4:13). God will be to them the foundation of a nation, their strength and defense (vv. 4, 5).

2. Ephraim, 10:6, 7. While Judah is the main factor, and the aggressive one (vv. 1-5), Ephraim will join in the benefits. Once cast off (Amos 9:8), they are now received back with joy.

3. Restored, United, and Missionary, 10:6-8. They shall be gathered (v. 8) and sent out for propaganda (v. 11). They shall be in multitudes in Palestine (v. 10), and all this through a sea of affliction (v. 11) like an other Exodus. Assyria shall be humbled and converted (v. 11b, 12). Under the leadership of Jehovah, Israel will be heroes and victors (Rom. 8:35-37; Rev. 6:2; John 16:33). On Judah and Joseph, see Hos. 1:6, 7. On "scatter and multiply," see Zech. 10:8, 9; cp. Hos. 1:4, 10; 2:23. On "sea of trouble," see Zech. 10:11b; Hos. 11:10, 11; Isa. 11:15, 16. On "walk in the name of Jehovah," see Zech. 10:12; Micah 4:2-5.

§ 115. Zech. 11:7-14. **The Rejected Shepherd.**

1. Divine Punishment of the Flock. 11:1-6. In 10:3 God's anger was expressed against the false shepherds of His people, but by this time the sheep have become like the shepherds and are deserving of the severe punishment which, as usual, comes from the North (vv. 1-3). The shepherds are butchers and feed for slaughter only (v. 4). In doing this they feel no sense of guilt, but are piously complacent about their ill-gotten wealth, and even bless God for it. They have no pity on their sheep (v. 5). Of these evils the sheep, the people, though abused, are also guilty, and hence God will not spare them any more, but will deliver the people up to their wicked shepherds, kings or priests (v. 6). The people did not submit to God, but preferred such shepherds. Hence "let them have them." They will learn what human rule really means. Compare the history of Jerusalem just before A.D. 70.

2. The Shepherds are Rejected, 11:7-14.

a) *God Himself Shepherd.* (vv. 7, 8). In their sad state as described in 11:6, 7, God pities them, and so will Himself shepherd them. He made for Himself a club and a crook and gave these instruments names. The one, the club for defense, He named "Beauty," grace (v. 10). The other, the crook, for guidance, He named "Bands." Under His guidance the flock kept together (cp. v. 14). He found the people unappreciative of the noble service which He performed through or by His staves, Grace and Union, and so He destroyed three kings in a brief space of time and was impatient with the people (v. 8). The three shepherds have been supposed to have been Zechariah, Shallum and an unknown third (2 Kings 15:10, 13), or Antiochus, Eupater, and Demetrius, B. C. 172-141, or perhaps best, some priests and prophets (Dodds Com. page 108).

b) *The Rejected Flock* (vv. 9-11). God left them to their fate (v. 9) and, as a symbol of this, broke His staff, Grace, that is the covenant with the nations pledging them not to hurt His flock (Hos. 2:18). So the miserable flock that paid no attention to the prophet, saw that it was the Lord (vv. 12-14).

c) *The Despised Shepherd* (vv. 12-14). *Their Estimate of Him* (v. 12). He is done with them and asks for His pay, pay for His service to them at their own valuation, and they give to Him, their Shepherd, the price of a salve (Ex. 21:32). He was not worth more to them, king though He was. A shekel is valued at from 45 to 85 cents according to the market value of silver. (2) *The Price Rejected* (v. 13). He contemptously casts the price away. The potter's field, with all the usable clay gone, was then used as a dump. This goodly price forsooth, He throws away into the temple, that is to God, for His wages belong to God. The undervaluation of good and useful men is common in history. (3) *Disunion Follows* (v. 14). The staff, or crook, "bands" He breaks and disunion sets in as it did when Titus besieged Jerusalem.

3. New Testament Fulfillment. Fulfillment is in Christ and Christ alone. The 30 pieces suddenly appear in the last scenes of our Lord's connection with His people whom He had been shepherding. This turned out to be the sum paid by the rulers, the representatives of the people, the Jews, as their estimate of His service (Matt. 26:15). It was cast into the house of the Lord. It burned in the conscience of Judas (the incarnation of apostate Israel), and he flung the money and the guilt back on the rulers (Matt. 27:9,

10). The sum was applied to buy a potter's field (Matt. 27:10). It was enough to buy a useless, worked-out clay pit. Matthew ascribes this passage to Jeremiah. Why, is not known. Compare Milton's Lycidas, lines 108-131 and Ruskin's, Sesame and Lilies.

§ 116. Zech. 12-14. **Israel's Final Victory and Blessedness.**

Note. These chapters describe one period. The events are not in chronological order, "but rather as if his mind were recalled by their magnitude to depict the same events from another point of view" (Dodds, page 112). We shall therefore arrange the parts in what may be chronological or theological order.

1. The Smitten Shepherd, 13:7-9. The shepherd is the King and seems to be smitten by His own people, as appears in their lament (12:10-14), but by that portion of them that is hostile to Him, perhaps partly in ignorance, for some of them, that are especially His, are scattered (13:7). But He will turn His hand for good to these few and helpless ones (13:7c), though only a third shall escape, that is, the refined remnant (13:8, 9a), who will then be God's people and He will be their God (13:9b). This is a martyr Prince who dies with and for His people.

2. Repentance of Israel, Zech. 12:10-14. They lament for the One whom they have pierced. God will pour upon the people a spirit of grace and favor toward God, a new disposition toward Him. They will make supplications and prayer to Him, by means of which they will see what they have done to their Lord, and shall lament it most bitterly (12:10). In piercing their Shepherd, they pierced Jehovah, figuratively or literally (12:10c). They will mourn as at Hadad Rimmon (2 Kings 23:29) each by himself (12: 11-14; John 12:32; Rom. 2:4). The death of the Shepherd leads to repentance.

3. The Salvation of the Besieged City, 12:1-9. After they have turned to God in the pierced One, they will have the Spirit of God in them and will be proof against all their foes. As the enemies devour Jerusalem, she will cause her devourer to reel and stagger. Then the nations shall find her a load and a thorn (12: 3). God will destroy them (12:4). They will find Jerusalem a firebrand among them (12:5, 6a), because God is in her midst (12:5). Jerusalem and her people will be great (12:6b-8), while all her foes will perish (12:9).

4. The Purging of Israel. 13:1-6. A fountain for cleansing

will God open for guilt and uncleanness of sin (v. 1). Idols shall be done away with (v. 2a). There will be national repentance (?). The prophet, that is the false prophet, or the predictor, then no longer needed, must be false, and that because all prophecy has been fulfilled. Men will be afraid or ashamed to wear the insignia of the prophetic office and lie to hide their shame, if detected with them on (13:4, 5, 6).

5. The Day of Jehovah, 14:1-6. This seems to refer to the final Day of Jehovah. He lets the enemy come up against His people and lets him do his worst, so will he fill up the cup of his iniquity and ripen for the judgment awaiting him (vv. 1, 2). Then Jehovah will appear on Mount Olives and the mountain will cleave asunder and form a broad plain, flanked by the mountains thus formed, for the protection of God's people, who will rush hither for safety in as much as it will reach near them in Jerusalem ("reach Azel," Dodds).

6. The City Rejuvinated, 14:7-11. Natural luminaries will be dispensed with (v. 6), but there will be one continuous daylight, "due to God's presence" (?). Compare Rev. 22:5; Zech. 14:7. A perennial stream of life-giving waters will flow out of Jerusalem (v. 8; cp. Ezek. 47:1-12; Joel 3:18; Rev. 22:1, 2). God alone will be king (v. 9) over all the earth, ruling from His special abode in Jerusalem (the Christian Church). The land about Jerusalem will be depressed and the city exalted (v. 10), and inhabited by peaceful men (v. 11).

7. Judgment on the Oppressor, 14:12-15. Those persistently opposed to God will perish (v. 12). For refuge they shall flee to the next neighbor, only to be knocked down in the confusion (v. 13). Jerusalem will fight and gain booty from the besieging foes around the city (v. 14). Even the animals of the enemy will fall (v. 15).

8. The Homage of the Nations, 14:16-21. The remnant, the survivers of the nations, will worship God (v. 16) on pain of drought (v. 17), but Egypt, which needs no rain, on pain of the plague (vv. 18, 19). All things and persons will be holy to Jehovah (vv. 20, 21).

§ 117. Psalms 93-100. **Jehovah the Holy King.**

Note. 1. These psalms sing the praise of Jehovah as King universal. But the Messianic kingship is in abeyance to make room

for the priesthood of the Messiah. From Jeremiah on the covenant idea, the preliminary forgiveness of sins, and the creation of new heart is stressed and royalty recedes. After the exile the Davidic kingdom was not again set up, but the altar was prominent and when Jesus came He did not stress His kingship but His priesthood or atoning function.

These psalms stress the kingship of Jehovah, God, and prepare the minds of the people for the work which Jehovah will do in the sending of His Son. Jesus stresses His subordination to the Father. It is all the Father's work that Jesus is doing (John 5:19, 30; 8:28; 12:49).

1. Jehovah's Throne Above the Nations, Ps. 93. It is established firmly (vv. 1-3), so that no earthly power can upset His kingdom (vv. 3, 4). His word is sure, His kingdom holy (v. 5).

2. The Vengeance of Jehovah, Ps. 94. Jehovah's people appeal to Him to show Himself as Judge of the earth (vv. 1, 2), for the wicked do great mischief, boast, and afflict His people (vv. 3-6). They think God does not see (vv. 7, 8), but He does take notice and He does know (vv. 9-11). These afflictions of God's people are a blessing (vv. 12, 13), for Jehovah will not cast off His own (vv. 14, 15). The psalmist has found God his only refuge and comfort (vv. 16-19), for He will surely overthrow the wicked (vv. 20-23).

3. Jehovah King Over All, Ps. 95. Hence it is proper to praise Him and take warning for He is really King (vv. 1-4). He made all (vv. 5, 6) and is worshipped (7). Therefore beware of the fate of the rebellious (vv. 8-11).

4. Jehovah the Incomparable, Ps. 96. Jehovah is King (v. 10), hence the challenge to praise Him (vv. 1-3), for He is above all gods (vv. 4-6). Let all the peoples praise Him (vv. 7, 8), worship him (v. 9) and exult in His rule (v. 10), for He comes in judgment (v. 13). This is the cause of Joy (vv. 11, 12).

5. The Judgment of Jehovah, Ps. 97. Through judgment Jehovah's kingdom is established and completed, for He appears in aweful theophany for this judgment (vv. 1-5), so that all the heavens will declare His righteousness (v. 6). Hence let confusion overtake worshippers of gods (v. 7). But Israel will be glad in His judgments (vv. 8, 9). It hates evil (v. 10) and He will deliver such, and they will rejoice in Him (vv. 10a-12).

6. Israel's Redeemer, the World's Judge, Ps. 98. Jehovah's

deliverance of Israel is marvelous in the sight of all nations (vv. 1-3). Hence let all nature: seas, rivers, and mountains praise Him (vv. 4-6), and let all nature rejoice because He comes to judge (vv. 7-9; 96:10-13).

7. Praise for His fidelity to Israel, Ps. 99. He thrones in, and rules from Zion (vv. 1-3), and rules also righteously over Israel. Holy is He (vv. 4, 5), as He has long shown Himself in history (vv. 6-9). V. 5 and v. 9 are a refrain.

8. Praise and Thanksgiving to Jehovah, Ps. 100. Jubilate. Let the world worship God the King (vv. 1, 2), for He is Creator and Shepherd of the people (v. 3). Let them worship Him in His temple (v. 4) and praise Him (v. 5).

Note 2. With the exaltation in these Psalms of Jehovah as supreme king, the heart of the believing Israelite was assured of God's ability and necessity of establishing the reign of the Messiah in the face of the sins of the people which so depressingly confronted the human heart and for the removal of which Jehovah, the supreme and universal King, was making provision in the cleansing and new creation of His people.

§ 118. Malachi. **Elijah Redivivus.**

1. Contents of the Book. A) *The First Address.* Complaint of a lack of appreciation of God, Mal. 1. (a) God's preference for Israel (vv. 1-5) should cause them to love and obey Him, but (b) the priests and the people despise Him (vv. 6-14) while the heathen do (or will) worship Him everywhere (1:11). B) *The Second Address,* Faithlessness of Priests and people, 2:1-16. (a) The Levites are fallen from their first estate (2:1-9) and (b) are faithless in their marriage relations, (2:10-16). C) *The Third Address: The Day of Jehovah,* 2:17—4:6. (a) Purification by judgment (2:17—3:12). (b) Vindication of God's righteousness (3:13—4:3). (c) The forerunner of the judgment (4:4-6).

2. The Messianic Element, Mal. 2:17—4:6.

a) Their sins seem to have brought them into trouble. Their lives were wicked because they despised God, saying it did not matter what one did, God did not notice (17a), or at least did not appear to do justice (17b). They wanted God to show himself.

b) *God's Answer* (3:1-6). God declares that He will indeed come, but has to send His messenger to prepare the way before

Him, because they, as they are, cannot endure the presence of the judgment (vv. 1-3). Before their sacrifices can be accepted there must be a refining process (3:3-5). Should He come as they want Him to come, they would be consumed. So He does not change His purpose of cleansing (v. 6). The Messenger of the covenant is the same as Jehovah of v. 1.

c) *The Test of God* (3:7-12). Again the sinners complain of unfairness in God's dealings. But they rob Him and see it not (vv. 7-9). Let them do their part in the bringing of tithes and see how He will do His (vv. 10-12).

d) *A Second Complaint of His unfairness* (3:13—4:3). They say again that it is useless to serve God, for the wicked flourish and the righteous suffer. But the God-fearing among them (vv. 16, 17) recognize God's justice, and love Him and cultivate their faith among themselves (v. 16), and God will show them that there *is* a difference (v. 18), for the day of judgment will show it (4: 1-3). Fire will devour the wicked (v. 1) while on the God-fearing the Sun of Righteousness will rise with healing in its rays (v. 2) but will judge the wicked (v. 3). In the meantime (vv. 4-6) let them abide by the old Mosaic Law (cp. Isa. 8:20) and God will send the already promised Messenger (3:1) who will come as Elijah, the pioneer pathbreaker (v. 5), and who will bring in the proper state of mind to receive God when He does come (vv. 5, 6).

3. New Testament Fulfillment. In Matt. 11:14, Jesus says that John the Baptist was Elijah. Surely as here promised. It is therefore Elijah redivivus, a man who comes in the spirit and power of Elijah. This should teach us not always to insist on the literal fulfillment of the prophetic words (Matt. 17:9-13; Luke 1:17). In Mal. 3:1 the forerunner precedes another who is the Lord, Jehovah, himself and so the Lord Jesus must be the same as Jehovah, for he was introduced by John, the messenger of Mal. 3:1. Jesus did not disclaim divinity when the Jews rebuked Him for making God His own Father (John 5:17, 18), nor did He correct Thomas when he said "My Lord and my God (John 20:28). John the Baptist was the last of the prophets preaching the Law (Mal. 4:6). It was the function of the prophets to bring to realization that Kingdom of which the Torah was the fundamental principle, so that the slogan "to the law and the testimony" (Isa. 8:20) held its own to and through John the Baptist the last of the Prophets.

§ 119. Concluding Remarks.

There were many Old Testament life germs that strove to completion. They lay scattered and struggled for union. Ek merous propheteuomen, "we prophesy in parts" etc. (1 Cor. 13:9), that is in sections and not as a well constructed whole, is true of the Old Testament prophets also. These "parts" were couched in terms of temporality, as all language must be, the material being the dress of the spiritual thought. The Spirit strives to realize itself first in the mind as ideas and then in life-realities. The Holy Spirit is the plastic force, dunamis, which forms things, and men, and history and develops all into the Kingdom of God, the Body of Jesus the Head, as the life of the oak and other lives build their respective organisms. Jesus Christ is the form, the Logos, the plan, on whom and for whom and through whom all things came and come and will come into being (John 1:1, 2; Col. 1:17).

The genetic growth of these ideas is Messianic Prophecy. As in art there are old painters, whose pictures, seen by the age of later, better, and more perfect painters, are of little value, but considered from the standpoint of their past are wonders of creation, being a great step forward from their past, so the great religious ideas of the New Testament which are found in the Old have been wrought out in the blood and discipline of Israel, though they now seem so evident and cheap because long in common use. It is thus with much of art with us today. Many of the common fabrics are ornamented with designs and art which at one time were the invention of genius. Many things and thoughts common to us today were an inspiration of a high order when they first made their appearance.

The world of Ideas in the O. T. prepared the world for Jesus. He could not have come into the thought-world of any other nation. He was rejected in Israel in so far as the thought-world of the leaders of His day was *not* the thought-world of the O. T., nor of the Christ. It was not really Messianic. There were those, the so-called prosdechomenoi, the Lookers-for, like Simeon and Anna (Luke 2:25, 36), who were Old Testament minded. The rest were a failure, and not what the Old Testament would have build up for the coming of the Christ. "He came into His own and they that were His own received Him not," for they "flunked," they did not learn their lesson.

CHAPTER TWELVE.

A TOPICAL SUMMARY.

§ 120. The Ideal of Mankind.

1. The Aim and Destiny of Man, Gen. 1:26, 27, § 16.
2. The Rank of man, Ps. 8, § 36.
3. Man Triumphant in Death. Ps. 16. § 37.
4. Man in League with Nature, Hos. 2:18; Job 5:23, § 53. 2, e).
5. Man at Peace with Nature, Isa. 11:6-9, § 61. 4, b).
6. Man's Second Eden, Ezek. 36:35, § 84.
7. Nature a Garden for Man, Isa. 51:3, § 104. 2. Isa. 55:12, 13, § 99:3. § 109, 2 c. Isa. 35, § 69.
8. Jehovah's Glory Land, Ps. 85:8-13.
9. Universal Peace and Joy, Ps. 145:12.

§ 121. The Conflict With Evil.

1. Conflict and Victory, Gen. 3:14, 15, § 17. 2.
2. The History of the Chosen Seed.
3. Conflict in the Servant Who Redeems, Isa. 53, § 98.
4. Triumph over Antichrist, Dan. 9:23-27, § 90.

§ 122. The Divine Advent.

1. Introduced in Gen. 9:26, 27, § 20. 4.
2. The History of the Tabernacle.
3. The Promise to Abide with Man, 2 Sam. 7:11-16, § 34.
4. Zion Safe and Calm, as His Abode, Isa. 33:20-24, § 67. 4.
5. He and His Safe and Peaceful in Zion, Ps. 46 and 48, § 67. 4, 5.
6. God, the People's Home, Ezek. 11:16, § 79. 1.
7. The New Temple, Ezek. 40-48, § 88.
8. The Temple Mount Exalted, Isa. 2:2-4; Micah 4:1, § 58. 1.
9. Jerusalem, Sacred as the Ark, Jer. 3:17, § 74. 2.
10. Jerusalem Called, "Jehovah-Our-Righteousness." Jer. 33:16, § 75. 2.
11. No Unclean Shall Come into it. Jer. 31:38-40, § 76. 3, e).
12. Jehovah Forever in Zion, Ps. 132, § 78.

13. Renewal of His Abode on Earth, Isa. 49:23, § 104, 1. Isa. 54. § 105. Isa. 56:7, § 107. Isa. 60. § 107. Isa. 65:17, § 109. 2, c).
14. The Temple's Latter Glory is Christ, Hag. 2:2; § 110.
15. A City Full of People with God in it, Zech. 2:8-17, § 111.
16. All Shall be Holy, Zech. 14:20, § 116. 8.

§ 123. The Holy Land.

1. Promised to Abraham, Gen. 12:1-3, § 21. 1, b).
2. Described by Jacob, Gen. 49:12, 22-26, § 22:1 and 5.
3. Its Fruits a Reward for Obedience, Ex. 23:25-31; Lev. 26; Deut. 28 and 32:20-42, § 29: 1 and 5.
4. The Land and Sin. Edenic in Last Times, Ezek. 36:35, § 84. Ezek. 45-48, § 88.
5. The Returning Exiles. Way Made Plain. Isa. 25:6-8, § 65: 2. Isa. 35, § 69. 2. Isa. 41:18-22, § 94. 1. Isa. 49:19-23, § 104. 1. Isa. 51:3, § 104. 2. Isa. 55:12, 13, § 99, 3. Isa. 65, § 109, 2.

§ 124. Jehovah: Father, Husband, Shepherd.

1. Israel is His First-born, Ex. 4:22, 23, § 24.
2. They are Sons of God, Hos. 1:10, § 53: 1.
3. He Will Deliver His Son, Hos. 11:8, 9, § 55. 2.
4. The Son Repents and Turns to the Father, Jer. 31:18-22, § 76, 3.
5. God as Tender as a Father, Isa. 49:14-22, § 104, 1.
6. The Relation of Husband etc., Hos. 1 and 2, § 53.
7. He Rejoices Over His Wife, Zech. 3:17, § 70, 3 d.
8. His Marriage to Zion, Jer. 3:13-14, § 74, § 2.
9. Forsaken but Reinstated Wife, Isa. 54:1-17, § 105. Isa. 62, § 108.
10. Jehovah as Shepherd, Gen. 49:24, § 22:5.
11. The Underestimated Shepherd, Zech. 11:7-14, § 115.
12. He is Called on For Help, Ps. 80, § 72.
13. The Good Shepherd's Care, Ezek. 34:1-31, § 83. 2c.
14. Israelites Will be Saved, Am. 9:9, § 57.
15. The People of His Pasture, Ps. 95, § 117. 3. Ps. 100, § 117. 8.

§ 125. The Kingdom of God. A) The Kingly Side.

1. Israel Constituted Such at Horeb, Priest-kings, Ex. 19:6, § 25.
2. The Aim of the Kingdom, Gen. 12:1-3, to Bless. § 21. a.
3. The Method of the Kingdom, Num. 23:9, 10, § 27. Num. 24: 17, 19, § 27. 3.

4. David, the King of the Kingdom, 2 Sam. 7:11-16. § 34.
5. Jehovah the King of the Kingdom, Ps. 24, § 40.
6. Broken after Solomon, Refounded, Isa. 28:16-18, § 66. 2.
7. The City of the Jehovah-King, Jerusalem, Ps. 46 and 48, § 67. 4 and 5.
8. His Kingdom like a Devastated Vine, Ps. 80, § 72.
9. Until the New King Comes, Ezek. 21:26, 27, § 81.
10. It Will be Replanted, Ezek. 17:24, § 80.
11. Being of Divine Origin the Kingdom will grow? Dan. 2:44, 45. § 89. 3.
12. Jehovah King of Israel, Isa. 41, § 94. 1. Isa. 42. § 94:2, Isa. 49:21-23, § 104. 1. Isa. 52:7-12, § 104. 3. Isa. 60, §107. Isa. 62:10-12, § 108. Ps. 68. § 113. Ps. 95-100, § 117.

B) The Priestly Side of the Kingdom.

13. Israel Mediator Between God and Heathen, Isa. 19:7, 16-25. § 64, Isa. 23:18.
14. Renowned and Receiving Tribute in the Temple, Zeph. 3:9, 10, § 113.
15. God Adopts the Nations through Israel, Ps. 81. § 71.
16. In Isaiah the Nations Come to Israel. 44:5, § 96:1. Isa. 45: 21-25, § 103. 1. 55:1-5, § 99. 56:7, § 106. 1. Isa. 60. § 107. Isa. 61:5, 6, § 101. 2. Isa. 66:20, 21. § 109. 2.
17. The Heathen Praise Jehovah in Bringing Tribute to Israel, Ps. 68:31, 32. § 113.
18. The Whole Earth Worships Jehovah, Ps. 96; 98; 99, § 117. 4, 6, 7.
19. All Nations will Celebrate the Passover, Zech. 14:16, 17. § 116. 8.

§ 126. The Day of Jehovah. A) Judgment.

1. Judgment Rooted in Blessings and Curses, Ex. 23:25-31; Lev. 26:3-12; Deut. 28 and 32:20-42, § 29. 5.
2. Jehovah, Judge and Advocate, 1 Sam. 2:10, § 31.
3. The Judgment Seat, Ps. 50.
4. The Vale of Judgment, Joel 2:28—3:1, § 50. 3.
5. The Judgment is Terrible, Zech. 1:14-18, § 70.
6. Gog and Magog, Overthrown, Ezek. 38 and 39, Rev. 20, § 87.
7. Judgment of the Nations, Isa. 13:1-13, § 63. Isa. 24-27, § 65.
8. Jehovah's Blood-bath, Isa. 34, § 69. 1. Isa. 63:1-6, § 69. 1, b).

9. Nations Struck Blind, etc. Zech. 12:1-9, § 116. 1. Zech. 14: 1-21. § 116. 5-8.
10. The Ancient of Days, Dan. 7:9-12. § 89. 3.
11. The Vale of Gehenna, Isa. 66:24, § 109. 2. c).
12. A Day of Fire, Mal. 3. § 118.

B) The Day of Jehovah: Blessings.

13. The Spirit Poured Out, Joel 2:28, § 50. 2. Ezek. 37, § 85. Zech. 12:10—13:9, § 112.
14. Israelites Will be Saved, Am. 9:9, § 5L.
15. The Resurrection to New Life, Hos. 2, § 53. 2. 3. Hos. 13 and 14, §§ 56. 57. Dan. 12:1-15, § 90. 2. 3. Zech. 14:6-10. § 116, 6.
16. Holiness of the People, Isa. 4:2-6, § 58. Isa. 45:3.
17. Repentance, Jer. 30:12—31:40. § 76.
18. Purity, Ezek. 36:25-26, § 84.
19. A Banquet of Joy, Isa. 24:14, 15; 25:1-12. § 65.
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